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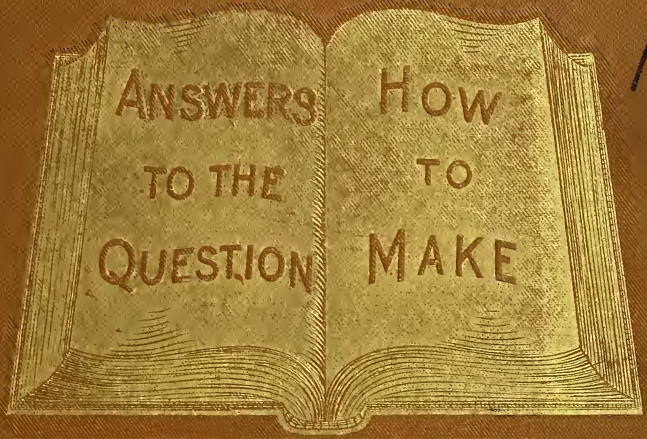

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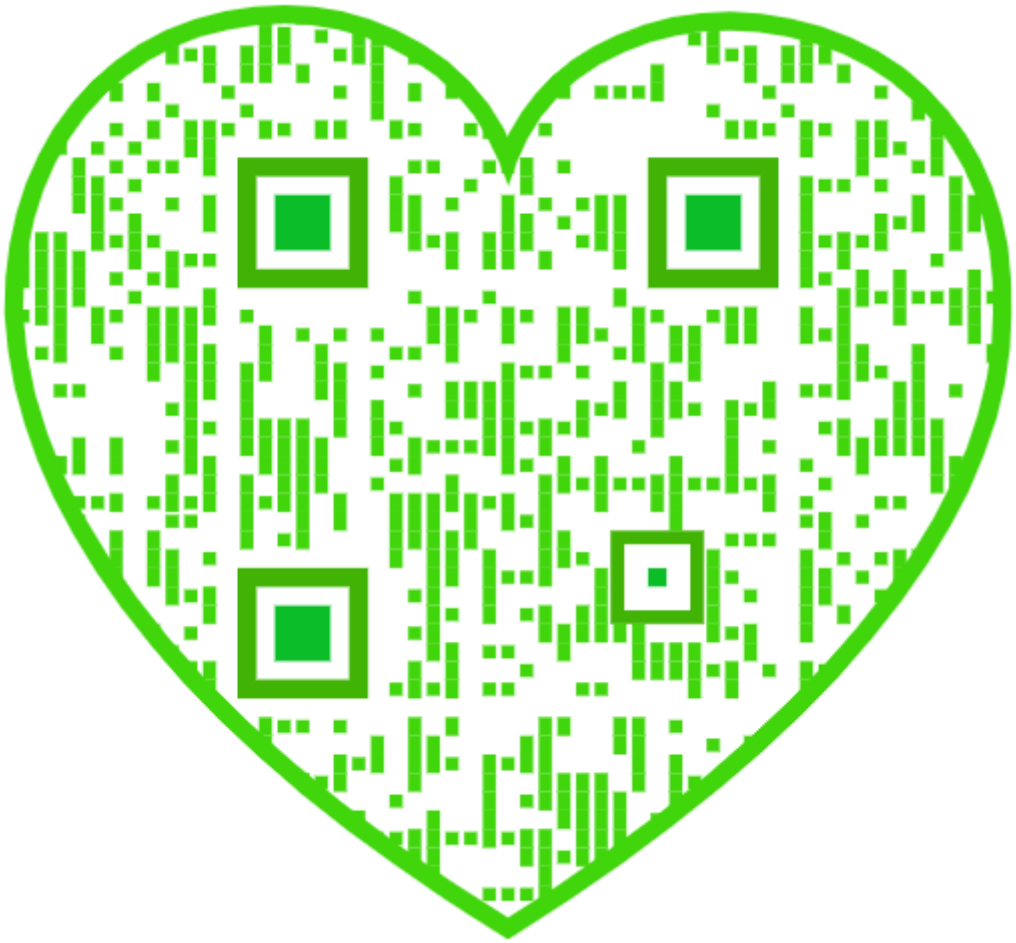

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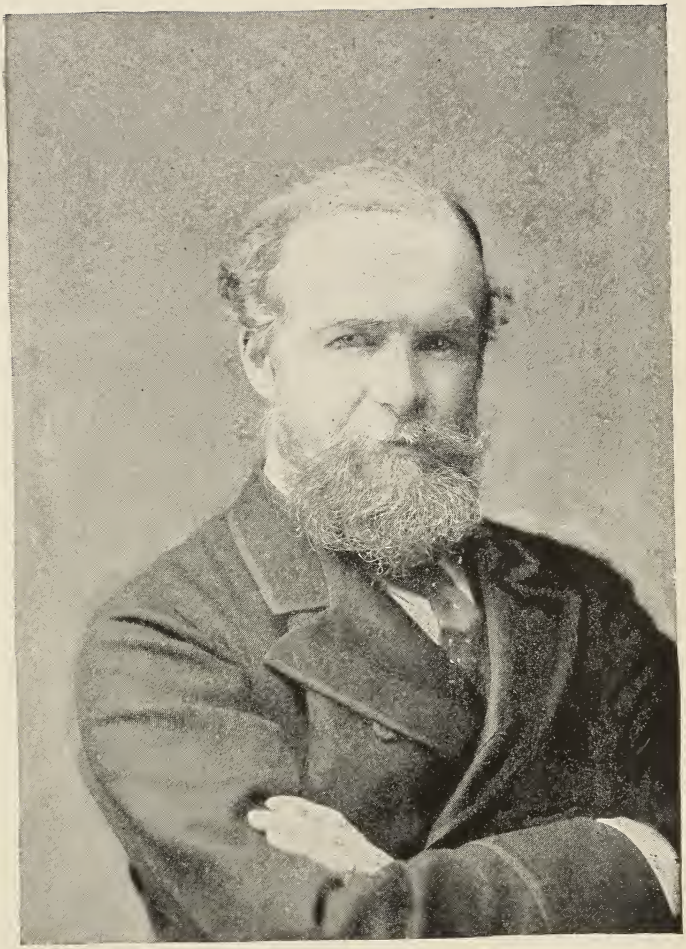

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John Lubbock

IDEALS OF LIFE.

Human Perfection. How to Attain It.

A SYMPOSIUM

ON

THE COMING MAN.

—BY—

MEN OF SCIENCE,

MEN OF LETTERS,

MEN OF ACTION,

EMINENT WOMEN.

Edited by WALLACE WOOD, M. D.

Professor of History of Art, University of the City of New York.

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INTRODUCTION.

THE ANTHROPOLOGICAL AND ETHICAL SYMPOSIUM. —HOW TO MAKE A BETTER MAN.

If some one of our elders were asked to write a book which should be helpful to the young, the work might very properly be divided into two parts, entitled, "How to be Happy," and "How to be Good." The chapters of one might be upon such subjects as Honor, Fame, Power, Love, and those of the other upon Virtue, Prudence, Moderation, Fortitude, Faith, etc.

This excellent manual, however, would not be adequate to New World needs. The New World is every day writing something for itself, though not perhaps in book form, under somewhat different titles. "How to Have Everything," "How to Do Everything," "How to Be Everything," would be titles that would be much nearer the ideal. Two current expressions of the present generation are pregnant with meaning in this regard: they are, "the best of everything," and "all-round development." Probably no four words could be set together in a phrase that would convey more satisfaction to the American mind than "the best of everything." Is not this in fact the veritable American ideal?

The best of everything without and within. In obtaining the things without, are we not already successful beyond all calculation? Have we not the best horses, the best yachts, the best dinners in the world? Have we not the best cars, the best telephones, the best penmanship, the best pianos, the best chairs, the best

watches in the world; above all, the best machinery in the world? Our exhibitions of 1893 will doubtless show it.

How about the things within? Have we also the best ideas, the best sentiments, sympathies, and intelligence in the world? Have we the best morals and the best manners? Have we the best hearts and the best habits? We ought to have, for we have started in the race with every advantage. Have we the best nerves, the best muscles, the best eye, and the best hand? Have we the best brain strands and the best brain cortex? Have we the best home training, the best social training, the best æsthetic training? These we ought to have. Let us have the best of everything. Let us have the best *men* in the world.

WHAT CONSTITUTE THE THINGS WITHIN?

As all know, the word symposium means "drinking together." That "feast of reason and flow of soul," Plato's banquet, years before Christ, might be called the original symposium. At that feast, Agathon, Socrates, Alcibiades, and others discuss the profound and interesting question of love.

The present symposium on the most important of all questions, "The Perfecting of Man," comprises over one hundred contributors, and in point of numbers and eminence of the "guests" and the magnitude of the subject is believed to be the greatest that the world has yet seen; to the contributions—part of which appeared in the New York *Herald*—have been added biographical data, and such extracts from the writings of the respective authors as bear upon the subject and serve to illustrate and develop more fully the best ethical ideas.

"What are the qualities most essential to the development of the perfect man?"

We have on our hands at present, to educate, train, develop, and bring up in the way he should go a young man who is already ac-

counted a prodigy, and whose quadrennial birthday in 1893 we call upon all the nations of the earth to celebrate.

That young America in his rapid growth may not by any possible mischance fail to develop into the man possessing all perfect qualities must be the first prayer of every citizen of the Republic.

Let us find out, then, these much desired perfections.

As a suggested study, we have the science of the formation of individual character called by Bahnsen characterology, and out of it grows the science of the formation of the national character, the term ethology being applied by Bain to both these practical sciences.

"What are the qualities most essential to the development of the perfect race?" would be merely an expansion of the question.

With the morality and gentility of old England might be compared in this study the intelligence and amiability of France, the industry and generosity of the average American, and these with the enthusiasm which is the ideal of Spain, and the awful sincerity which appears to be the dominant trait in the Russian.

What the character of the typical young American of the twentieth and coming centuries may be is an immense problem. That one of his perfect qualities will be the ability to make a success in material things, there can be no doubt. But that there are strong tendencies in other directions—for instance, toward the truthfulness indicated by Max Müller, the sympathy indicated by Chief Belfour, the good digestion of Lord Churchill—is equally certain.

If asked to select three examples of perfect Americans, one might choose Lincoln, Peter Cooper, and Horace Greeley. These three men were all strong in stomach and muscle, strong in heart and brain, and are not these precisely the four sides of man that must be vigorously and strenuously cultivated at the outset as a firm basis, whatever special direction the character may hereafter be destined to take? With energy, truth, sympathy, and a good digestion, man may, humanly speaking, do all things.

The following questions suggest themselves:

What are the attributes of perfect manhood?

What is your ideal? What are the best types?

What is the best ideal of culture or training?

What qualities of mind, heart, energy, or character should be cultivated for the higher development of man?

What organs, systems, or parts of the body, features of the face, or convolutions of the brain ought to be increased, and what reduced, to render man more godlike and less brutelike?

What are the cardinal points to be insisted upon for the all-around development of the coming man?

What points are to be urged for the awakening of the higher intelligence of the young American?

What is the best counsel for the young man of to-day?

What is the finest quality in human nature?

A letter embodying these points was sent to every civilized country, and distinguished contributors from all parts of the world accepted the invitation to the symposium, and portrayed their views on the all-absorbing subject of the ideal man and woman. Words of wisdom came to the young American from some of the wisest and most thoughtful people now living; human nature's best qualities were set forth by clergymen, anthropologists, philosophers, psychologists, poets, generals, novelists, eminent women, and society leaders, and we were told how to improve ourselves mentally and physically, socially, morally, and spiritually.

HOW TO REACH IT.

Almost every one of the contributors agrees that, first of all, in order to hope to reach perfection, health of mind and body is absolutely essential. Then comes self-development. Clearly, cogently, tersely, and incisively it is shown that the heart must be

pure and have a love for all things that are lovely; that one must have the courage to do and dare in the cause of truth, honesty, and justice; that all forms of intemperance must be avoided, egotism suppressed, and lofty self-denial practiced. Among the virtues of the perfected man enumerated by the eminent men and women are energy, bravery, generosity, geniality, prudence, faith, charity, and loyalty.

Faults, if they exist, must be conquered, the desire for revenge repressed, and exalted ideas of life's purposes formed and nourished. Forbearance is shown to be a sparkling gem of human nature and therefore a quality worthy of possession.

Mental and physical forces in the perfect man, these writers demonstrate, should be harmonized, the baser impulses kept in subjection to the higher, and all the faculties simultaneously and impartially developed. Young Americans are advised, among other things, to yield to passions of sympathy rather than to passions of antagonism, to strengthen their memories, develop their reasoning powers, and to live for others as well as themselves. Strive to become models of human excellence.

These views as to the ideal man are portrayed vividly, earnestly, and with eloquence, while the best types of men and women are named as models of excellence, moral and physical.

Everybody can make themselves better, and the symposium forcibly illustrates the manner in which it can be done. Cultivation of heart, mind, and body is necessary in order to attain perfection, and our contributors show just what qualities should be either nurtured or repressed.

Americans cannot fail to be awakened to the imperative need of a higher education after reading the gems of thought from these eminent persons. It should inspire them with new ambitions, new hopes, new aspirations, new conceptions of life, and a determination to become stronger, braver, purer, more noble.

THE FOUR THINGS.

"As for me," replies one, "I go in for the *great* things—wealth or power or fame or happiness."

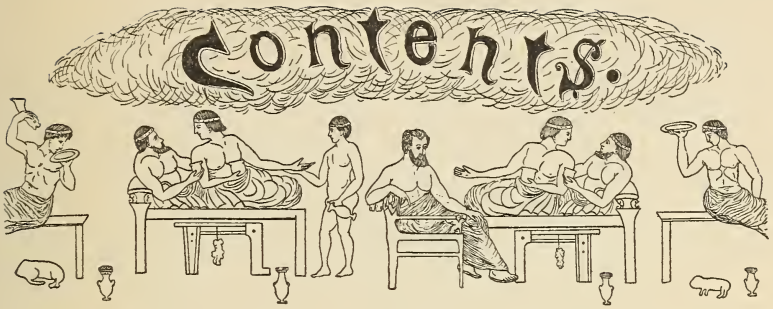
You may go in for any one of them, if you go in at the right gate. Any one of these may be reached if you take the right path.

Do you desire money, health, comfort, independence? Take the path of work, honesty, and temperance. Do you want love and pleasure? Take the path of refinement, sympathy, and altruism. Do you prefer power, honor, position, triumph, towering success? Take the path of energy and enterprise, self-control and self-respect. Do you thirst for fame, glory, eternal life, peace of mind, everlasting bliss? Take the path of serious study, enthusiasm, and purity of heart.

"After all, we shall leave the world just as stupid and just as bad as we found it," wrote one of the encyclopedists a hundred years ago. We Americans to-day have an immense advantage over the encyclopedists, for we are building a new world. Must we build it just as stupid and just as bad after all? Can we not build it wiser and better? Can we not build it stronger and cleaner?

We have ever before us the two images: the old man, the man of the past, and the new man, the man of the future. That the old man was bad, stupid, and weak, we well know; shall we make the new man, the young, godlike man, the man of the future, better in every particular? Cleaner, stronger, better, and nobler in body, cleaner, stronger, better, and nobler in mind? Let us have a better man in America, a better kind of man than the world has yet seen.

This book is intended as a guide to the conduct of life—a manual, a handbook of practical ethics. An endeavor has been made to bring out a world's consensus of opinion on the question of questions—how to make a better man.



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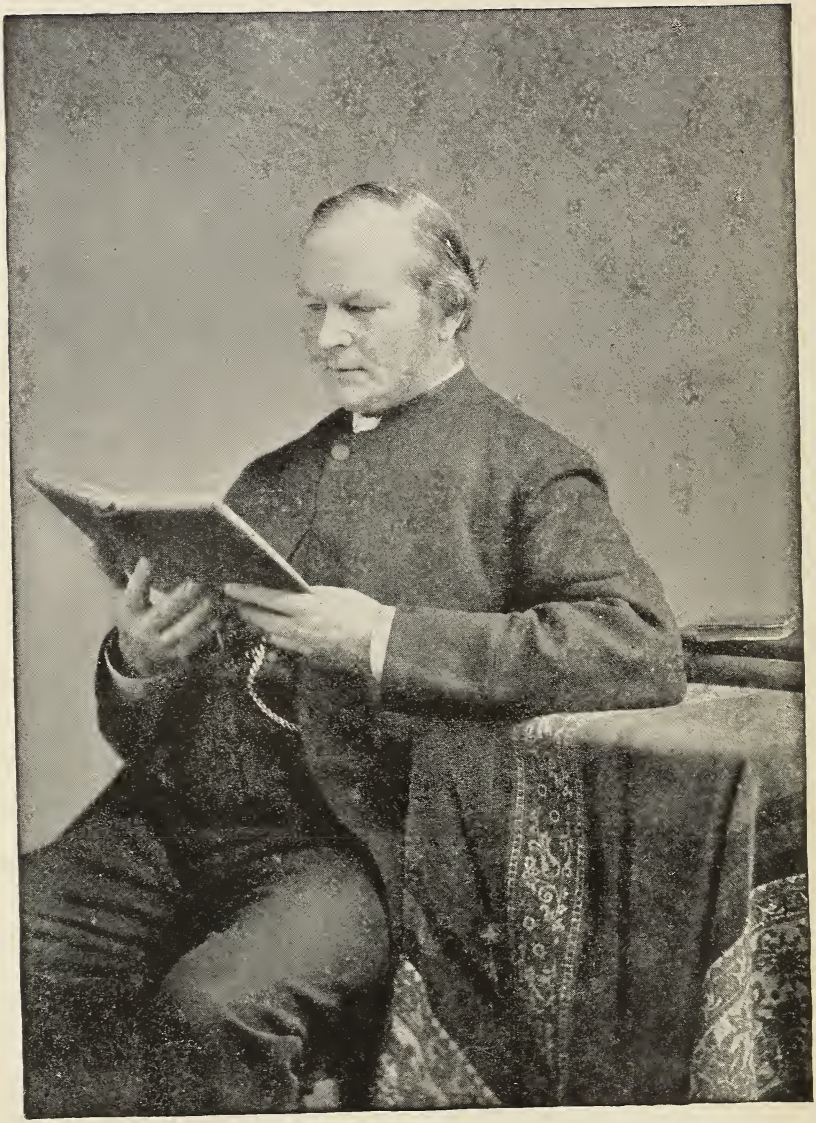

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Frederic W Farrar.

I.

MANHOOD IN PERFECTION.

REV. FREDERIC WILLIAM FARRAR,

London, England,

Scholar, Author, Archdeacon of Westminster, London.

A PURE IMAGINATION.

CULTIVATE THAT WHICH IS PURE, GOOD, AND BEAUTIFUL.

BUILD A TEMPLE IN WHICH THE DIVINE SPIRIT MAY DWELL.

FREDERIC WILLIAM FARRAR,

The Venerable Archdeacon, writes:

THAT man approaches most nearly to such perfection as is attainable in human life

Whose body has been kept in vigorous health by temperance, soberness and chastity;

Whose mind is a rich store-house of the wisdom learned both from experience and from the noblest thoughts which his fellow-men have uttered;

Whose imagination is a picture gallery of all things pure and beautiful;

Whose conscience is at peace with itself, with God, and with all the world, and

In whose spirit the Divine Spirit finds a fitting temple wherein to dwell.

Frederic W. Farrar.

SUMMARY.

VIGOROUS HEALTH.

TEMPERANCE.

SOBERNESS.

CLEAR CONSCIENCE.

CHASTITY.

WISDOM FROM EXPERIENCE.

WISDOM FROM READING.

PURE IMAGINATION.

DIVINE SPIRIT.

BIOGRAPHICAL DATA.

[Frederic William Farrar was born in the Fort, Bombay, August 7, 1831. He was educated at King William's College, in the Isle of Man, King's College, London, and at the University of London, where he graduated B.A. in 1850, and was appointed a University scholar in 1852. In 1854 he was ordained deacon by the Bishop of Salisbury, and in 1857 was ordained priest by the Bishop of Ely. He was assistant master at Harrow, and Head Master at Marlborough College from 1871 to 1876; was honorary chaplain to the Queen from 1869 to 1873, when he was nominated one of Her Majesty's Chaplains in ordinary. In 1876 he was appointed canon of Westminster Abbey, and rector of St. Margaret's, and Archdeacon of Westminster in 1883. Dr. Farrar is the author of three books for boys, "Eric, or Little by Little," "Julian Howe," and "St. Winifred's, or the World of School." Some of his more serious works are "The Origin of Language," "The Fall of Man and other Sermons," "The Life of Christ," "Life of St. Paul," and "The Early Days of Christianity," and he has contributed to various cyclopedias. Dr. Farrar is Honorary Chaplain of the 2d Volunteer Battalion Royal Fusiliers.]

EXTRACTS FROM HIS WORKS.

In a sermon on "Sincerity of Heart," Archdeacon Farrar speaks of Intemperance, Impurity, Hatred, and Greed, and says: "We can only begin to do Christ's work, in striving to make his world better, by *personal innocence, personal holiness*—to *do* good we must *be* good. When any one is a truly good man . . . his mere unconscious influence, his mere passive character becomes a blessing to others, and without any conscious endeavor he still drops his little quota into the stream of the world's improvement."

In another sermon he says: "It may be . . . that we ought to be willing to resign *happiness* and look for *blessedness* instead. Why should we not try, each in our own little sphere, to make the world better for us? . . . If this seems too grand an aim for our feebleness, can we not at least try to be ourselves

humble and forgiving, diligent and faithful, kind and pure of heart?"

In the sermon entitled "The Triple Sanctification," he speaks of body, soul, spirit. Temperance, soberness, chastity sum up our duties to the first; to the second belong morality and religion, the desires and affections being fixed on God. By the spirit is meant reason and conscience, which should be the supreme guide in life.

In another sermon he speaks of the path from innocence to sin, from sin to sorrow, from sorrow to repentance, and among the last words are these:

"Be brave, be honest, be pure, and no real evil can befall you."

Other thoughts are taken from various of his works.

The test of sincerity is fruitfulness.

Labor for God is the best cure for sorrow and the best occupation of life.

The true end of knowledge is not curiosity, is not vanity, is not profit, but it is that we may build up others . . . it is that we may build up ourselves. . . .

Your heart is nobler than your acts, your nature truer than your conduct, and that is and will be your punishment.

Man is far too mean a creature to be justified in withholding forgiveness for any personal wrong.

At the universities . . . the aristocracy of intellect and character are almost solely recognized.

Go forth into the roaring, surging streets of any of our great cities, and how many are there of these careworn myriads who are not full of a restless and devouring anxiety about the concerns of this life—of this brief day which in an hour or two will surely plunge into irrevocable night?

Two classes of interests daily appeal to us with intense persistence—the lower and the higher; the earthly and the divine; those of the animal and those of the spiritual nature. On the one

side money, self-importance, power, comfort, pleasure, grasp us with the attraction of their nearness and of their coarse reality; on the other hand, calling to us with sweet far voices from the invisible world, are grace, contentment, trust, duty, thankfulness for undeserved mercies, a desire to give rather than to receive, the holy readiness to spend and be spent for the good of others, not our own.

To despair of America would be to despair of humanity.

II.

FUNDAMENTAL QUALITIES.

SIR JOHN LUBBOCK, M.P., F.R.S., LL.D.,

LONDON, ENG.,

Naturalist, Ethnologist, Anthropologist, Educator, Member of Parliament.

A COOL HEAD AND A WARM HEART.

WITHOUT A WARM HEART YOU ARE SURE TO BE SELFISH.

BE ON GUARD EVEN AGAINST YOUR BEST INTENTIONS.

SIR JOHN LUBBOCK writes:

A COOL head, a warm heart, a sound judgment, a healthy body. Without a cool head we are apt to form hasty conclusions; without a warm heart we are sure to be selfish; without a sound body we can do but little; while even the best intentions without sound judgment may do more harm than good.

John Lubbock

39 Berkeley Sq.
March 12 91

SUMMARY.

Sound Judgment.

Healthy Body.

Cool Head.

Warm Heart.

BIOGRAPHICAL SKETCH.

[Sir John Lubbock, Bart., M.P., F.R.S., LL.D., born in London, 1834, son and heir of Sir John William Lubbock, a gentleman eminent as an astronomer and mathematician. The son was educated at a private school and at Eton, became partner in a Lombard Street bank in 1856, was made president of the Institute of Bankers and member of the Public School Commission. He has been president of the Linnean Society, the Entomological and Ethnological Societies, and of the Anthropological Institute, has been three times elected to Parliament, where he now sits. In the House of Commons has spoken principally on financial and educational subjects. He has been trustee of the British Museum and Vice-Chancellor of the University of London. The University of Dublin conferred upon him the degree of LL.D.; is also D.C.L. of Oxford and M.D. of Würzburg. The works by which he has most distinguished himself are "Prehistoric Times," 1865; "Origin of Civilization and Primitive Condition of Man," 1870; "The Origin and Metamorphoses of Insects," 1874; "On British Wild Flowers Considered in Relation to Insects," 1875; a volume of Lectures and Addresses, a volume of Scientific Lectures, Ants, Bees, and Wasps," 1881; "Senses and Instincts of Animals," 1888. In an address in 1881 Sir John sums up the progress of fifty years: the theory of evolution, the conservation of energy, spectrum analysis, higher algebra and geometry—the applications of science to practical life in photography, the locomotive, the telegraph, the spectroscope, the electric light, and the telephone. "The prospects for the future," he adds, "were never more encouraging." The temptation to military ambition, the tendency to over-interference by the State, the spirit of anarchy and socialism, however, are dangers.]

SELECTIONS FROM HIS WRITINGS.

THE VALUE OF TIME.

Time is often said to be money, but it is more—it is life; and yet many who would cling desperately to life, think nothing of wasting time.

And yet some people *are* dull. They talk of a better world to come, while whatever dulness there may be here is all their own. Sir Arthur Helps has well said: "What! dull, when you do not know what gives its loveliness of form to the lily, its depth of color to the violet, its fragrance to the rose; when you do not know in

what consists the venom of the adder, any more than you can imitate the glad movements of the dove. What! dull, when earth, air, and water are all alike mysteries to you, and when you stretch out your hand you do not touch anything the properties of which you have mastered; while all the time Nature is inviting you to talk earnestly with her, to understand her, to subdue her, and to be blessed by her! Go away, man; learn something, do something, understand something, and let me hear no more of your dulness."

Time, indeed, is a sacred gift, and each day is a little life.

SCIENCE.

Those who have not tried for themselves can hardly imagine how much science adds to the interest and variety of life. It is altogether a mistake to regard it as dry, difficult, or prosaic—much of it is as easy as it is interesting. A wise instinct of old united the prophet and the "seer." Technical works, descriptions of species, etc., bear the same relation to science as dictionaries do to literature.

Botany, for instance, is by many regarded as a dry science. Yet without one may admire flowers and trees as one may admire a great man or a beautiful woman whom one meets in a crowd; but it is as a stranger. The botanist, on the contrary—nay, I will not say the botanist, but one with even a slight knowledge of that delightful science—when he goes out into the woods or into one of those fairy forests which we call fields, finds himself welcomed by a glad company of friends, every one with something interesting to tell.

Lord Chesterfield's wise wish, that Minerva might have three graces as well as Venus, has been amply fulfilled.

The study of natural history, indeed, seems destined to replace the loss of what is, not very happily, I think, termed "sport."

The great gift which Minerva offered to Paris, is now freely ten-

dered to all, for we may apply to the nation, as well as to the individual, Tennyson's noble lines:—

"Self-reverence, self-knowledge, self-control:
These three alone lead life to sovereign power,
Yet not for power (power of herself
Would come uncalled for), but to live by law;
Acting the law we live by without fear."

EDUCATION.

. . . it is far more important to cultivate the mind than to store the memory. Studies are a means and not an end.

. . . yet education might surely do more to root in us the feeling of unity with our fellow-creatures; at any rate, if we do not study in this spirit, all our learning will but leave us as weak and sad as Faust.

"I've now, alas! Philosophy,
Medicine and Jurisprudence too,
And to my cost Theology;
With ardent labor studied through,
And here I stand, with all my lore
Poor fool, no wiser than before."

"Mr. Galton, however, has expressed the opinion, and most of those who have written on the social condition of Athens seem to agree with him, that the population of Athens, taken as a whole, was as superior to us as we are to Australian savages."

That there is, indeed, some truth in this probably no student of Greek history will deny. Why, then, should this be so? I cannot but think that our system of education is partly responsible.

It is the latter which we advocate—to try to know, as Lord Brougham well said, "everything of something, and something of everything."

Our great mistake in education is, as it seems to me, the worship of book-learning—the confusion of instruction and education. We strain the memory instead of cultivating the mind.

Moreover, whatever our occupation or profession in life may be, it is most desirable to create for ourselves some other special interest.

HEALTH.

Mr. Gladstone has told us that the splendid health he enjoys is greatly due to his having early learnt one simple physiological maxim, and laid it down as a rule for himself always to make twenty-five bites at every bit of meat.

Those who live in cities may almost lay it down as a rule that no time spent out of doors is ever wasted. Fresh air is a cordial of incredible virtue; old families are in all senses country families, not town families; and those who prefer Homer and Plato and Shakespeare to hares and partridges and foxes, must beware that they are not tempted to neglect this great requisite of our nature.

Men, like trees, live in great part on air.

After a gallop over the downs, a row on the river, a sea voyage, a walk by the seashore or in the woods, one feels as if one could say with Henry IV., "Je me porte comme le Pont Neuf."

When we consider the marvellous complexity of our bodily organization, it seems a miracle that we should live at all. Think of the large number of bones in the human body, the muscles, the glands, the miles of arteries and veins, of capillaries and nerves, of the blood corpuscles, of the organs of sense, and above all, and most wonderful of all, the brain itself. And yet, with reasonable care, we can most of us keep this wonderful organization in health, so that it will work without causing us pain, or even discomfort, for many years.

LOVE.

Love is the light and sunshine of life.

But at the present moment I am speaking rather of the love which leads to marriage. Such love is the music of life.

Love and Reason divide the life of man. We must give to each

its due. If it is impossible to attain to virtue by the aid of Reason without Love, neither can we do so by means of Love alone without Reason.

ART.

The highest service, however, that Art can accomplish for man is to become, as Haweis says, "at once the voice of his nobler aspirations, and the steady disciplinarian of his emotions: and it is with this mission, rather than with any æsthetic perfection, that we are at present concerned."

POETRY.

After the disastrous defeat of the Athenians before Syracuse, Plutarch tells us that the Sicilians spared those who could repeat any of the poetry of Euripides.

Nowadays we are none of us likely to owe our lives to Poetry in this sense, yet in another we many of us owe to it a similar debt. How often, when worn with overwork, sorrow, or anxiety, have we taken down Homer or Horace, Shakespeare or Milton, and felt the clouds gradually roll away, the jar of nerves subside, the consciousness of power replace physical exhaustion, and the darkness of despondency brighten once more into the light of life.

The inestimable treasures of Poetry again are open to all of us. The best books are indeed the cheapest. For the price of a little beer, a little tobacco, we can buy Shakespeare or Milton—or indeed almost as many books as a man can read with profit in a year.

"Poetry," Arnold says, "attaches its emotion to the idea; the idea *is* the fact. The strongest part of our religion to-day is its unconscious Poetry. We should conceive of Poetry worthily, and more highly than it has been the custom to conceive of it."

Poetry has been well called the record "of the best and happiest moments of the happiest and best minds"; it is the light of life, the very "image of life expressed in its eternal truth"; it immor-

talizes all that is best and most beautiful in the world; "it purges from our inward sight the film of familiarity which obscures from us the wonder of our being"; "it is the centre and circumference of knowledge"; and poets are "mirrors of the gigantic shadows which futurity casts upon the present."

Poetry, in effect, lengthens life; it creates for us time, if time be realized as the succession of ideas, and not of minutes; it is the "breath and finer spirit of all knowledge"; it is bound neither by time nor space, but lives in the spirit of man. What greater praise can be given than the saying that life should be Poetry put into action.

THE BEAUTIES OF NATURE.

. . . any attempt, however imperfect, to sketch the blessings of life must contain some special reference to this lovely world itself, which the Greeks happily called κόσμος—beauty.

Many of us, however, walk through the world like ghosts, as if we were in it, but not of it. We have "eyes and see not, ears and hear not."

The love of Nature is a great gift, and if it is frozen or crushed out, the character can hardly fail to suffer from the loss.

. . . killing animals is not the way to get the greatest enjoyment from them. How much more interesting would every walk in the country be if Man would but treat other animals with kindness, so that they might approach us without fear, and we might have the constant pleasure of watching their winning ways. Their origin and history, structure and habits, senses and intelligence, offer an endless field of interest and wonder.

The richness of life is wonderful. Any one who will sit down quietly on the grass and watch a little will be indeed surprised at the number and variety of living beings, every one with a special history of its own, every one offering endless problems of great interest.

"If indeed thy heart were right, then would every creature be to thee a mirror of life, and a book of holy doctrine."

THE TROUBLES OF LIFE.

There are two noble sayings of Socrates, that to do evil is more to be avoided than to suffer it; and that when a man has done evil, it is better for him to be punished than to be unpunished.

We generally speak of selfishness as a fault, and as if it interfered with the general happiness. But this is not altogether correct.

The pity is that so many people are foolishly selfish: that they pursue a course of action which neither makes themselves nor any one else happy.

"Every man," says Goethe, "ought to begin with himself, and make his own happiness first, from which the happiness of the whole world would at last unquestionably follow." It is easy to say that this is too broadly stated, and of course exceptions might be pointed out.

It would be a great thing if people could be brought to realize that they can never add to the sum of their happiness by doing wrong.

It is a beautiful idea that every man has with him a Guardian Angel; and it is true too: for Conscience is ever on the watch, ever ready to warn us of danger.

But perhaps it will be said that we are sent here in preparation for another and a better world. Well, then, why should we complain of what is but a preparation for future happiness?

THE HOPE OF PROGRESS.

There are two lines, if not more, in which we may look forward with hope to progress in the future. In the first place, increased knowledge of nature, of the properties of matter, and of the

phenomena which surround us, may afford to our children advantages far greater even than those which we ourselves enjoy. Secondly, the extension and improvement of education, the increasing influence of Science and Art, of Poetry and Music, of Literature and Religion,—of all the powers which are tending to good, will, we may reasonably hope, raise man and make him more master of himself, more able to appreciate and enjoy his advantages, and to realize the truth of the Italian proverb, that wherever light is, there is joy.

The Hindoos have a theory that after death animals live again in a different form; those that have done well in a higher, those that have done ill in a lower grade. To realize this is, they find, a powerful incentive to a virtuous life. But whether it be true of a future life or not, it is certainly true of our present existence. If we do our best for a day, the next morning we shall rise to a higher life; while if we give way to our passions and temptations, we take with equal certainty a step downwards towards a lower nature.

Our life is surrounded with mystery, our very world is a speck in boundless space; and not only the period of our own individual life, but that of the whole human race is, as it were, but a moment in the eternity of time. We cannot imagine any origin, nor foresee any conclusion.

But though we may not as yet perceive any line of research which can give us a clue to the solution, in another sense we may hold that every addition to our knowledge is one small step towards the great revelation.

THE CLASSICS AND SCIENCE.

In his address on public school education he says:

"To abandon the study of classical literature would be a fatal mistake, and one which men of science will never advocate. But

is it the case that the classics have been found to suffer by the introduction of science? Quite the contrary."

At sixteen or seventeen one ought to know one modern language besides English and be well grounded in science; this will not interfere with either classics or mathematics.

III.

INTERVIEW WITH THE

EX-PRESIDENT OF YALE,

NOAH PORTER, D.D., LL.D.,

New Haven, Conn.,

Author, Professor, and Ex-President of Yale University.

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ADVANTAGES OF COUNTRY LIFE.

LOVE NATURE AND ALL GOOD THINGS.

EX-PRESIDENT NOAH PORTER

was found at his home in New Haven. These questions were asked:—

OW shall we perfect the coming man? What point shall be insisted upon for the higher development of the young American? Shall it be piety or a good digestion? All around athletics or the worship of beauty? How shall we bring about a renaissance in the coming generation—a new birth of heart and mind and bodily fibre?

This was the reply:

"Let the young man have contact with Nature. Give him the advantages of country life. If he can't love Nature, he can't love anything; if he loves Nature, he will love all good things. Its study will lead him on the one hand to the physical sciences, and on the other to æsthetics. Wordsworth's mind was formed by contact with Nature."

The Reverend Doctor further said:

"There seems to be a striving all over the world at the present time for higher culture, a strong tendency to seek new means for the improvement of the race."

Noah Porter

SUMMARY.

NATURE.

THE PHYSICAL SCIENCES.

ÆSTHETICS.

BIOGRAPHICAL DATA.

[NOAH PORTER was born in Farmington, Conn., December 14, 1811. He graduated from Yale in 1831, and was tutor there in 1833; was pastor of Congregational churches in New Milford, Conn., and in Springfield, Mass., from 1836 to 1846; was then appointed Professor of Moral Philosophy and Metaphysics at Yale; in 1871 he became president of Yale, resigning in 1886. He received the degree of D.D. from the University of the City of New York in 1858, that of LL.D. from Edinburgh in 1886, from Western Reserve College, Ohio, in 1870, and from Trinity in 1871. Among his published works are "The Educational Systems of the Puritans and Jesuits Compared," "The Human Intellect," "Sciences of Nature *versus* the Science of Man," "Evangeline; the Place, the Story, and the Poem"; "The Elements of Moral Science, Theoretical and Practical," and "Life of Bishop Berkeley."]

SELECTIONS FROM HIS WORKS.

THE SCIENCE OF NATURE VS. THE SCIENCE OF MAN.

I awake from my musing, and abjuring any skepticism which I may have cherished, I confess my faith in modern science. Though hard-hearted as any metaphysician ought to be, I prostrate myself before her shrine—nay, so ardent is my neophytic zeal, that I am tempted to glorify the photographic spectrum into a fetish."

"I returned to my studies a wiser, perhaps a sadder man. To refresh and assure my bewildered spirit, I think of Socrates. . . ."

Socrates, unlike the sophists, never discoursed on the nature of the Cosmos, but always on man.

"Had a society of modern scientists sat in judgment, they for once would have been unanimous and voted thee worthy of death —For is it not now an exploded idea that man or what concerns him is better worth regarding than what was called nature by the sophists in the time of Socrates? Is not man in danger of being eliminated out of the Cosmos?"

In his work on the Human Intellect, President Porter builds up the thinking soul of man story above story, thus:

PRESENTATION AND PRESENTATIVE KNOWLEDGE.—This is the story of observation, of sense perception, of touch, taste, smell, etc.

REPRESENTATION AND REPRESENTATIVE KNOWLEDGE.—This includes memory, phantasy, and imagination.

THOUGHT AND THOUGHT KNOWLEDGE deals with judgment and reasoning.

INTUITION (the highest region of the mind) deals with first principles, Time and Space, Mind and Matter, Cause and the absolute.

In his last great work, the "Elements of Moral Science," 1885, for the use of Yale students, he speaks of the Law of Honor, of the Conscience, of Toleration, and of Christian Morals.

All Ethics is summed up in the word duty. Duty to ourselves, to our fellow-men, to friends, benefactors, enemies; to family and kindred, to the state. Duties to animals are laid down also, as well as duties to Nature and to God.

"Pleasure" is a low state. "Enjoyment," "Satisfaction" are scarcely higher; the terms "good" and "well-being" stand as the mean; "blessedness" and "happiness" are most elevated.

NATURE.

If there is any comprehensive duty which is written upon the earth and upon the sky in unmistakable characters, it is the duty to study the secrets of nature for the benefit and delight of man and the glory of God.

. . . . . .

We cannot here distinguish the practical and the scientific knowledge of nature. If the one is obligatory, so is the other.

We may not say that the knowledge which can be used in common life is obligatory, while that which admits of no immediate application is of questionable authority, and perhaps is a waste of time or a perversion of the powers. Such a distinction cannot be maintained; for the reason that we never can be certain that any knowledge is useless, least of all any knowledge which concerns the world of matter or its secrets. The prosecution of the science of nature, when regarded from this light, becomes a duty. No limit can be prescribed to activities of this sort, especially since many of the remotest and most recondite facts and truths have been found to render the most important service to man.

The pleasures which attend the knowledge of nature, the consciousness of insight and of power which it gives, and the ethical lessons and habits which it imparts, enforce the acquisition of this knowledge as a duty upon every man to whom it is possible. The duty applies to every kind and degree of knowledge, from the most elementary to the most recondite. It also applies to all persons by whom such knowledge is attainable. No man or woman or child should remain ignorant of any fact or truth of nature which can be acquired in consistency with the claims of other duties. Nature is a book, ever open to all, which no one may neglect or refuse to read. To refuse is to rob one's self of conscious insight and power. It is also to limit one's power to instruct and enlighten others. It is to be ungrateful and unjust in the use of one's powers and opportunities.

THE LAW OF HONOR.

Among gentlemen, especially when "this grand old English word" is used in its higher signification, the law of honor respects far higher ends, and imposes rules of profounder significance. The three cardinal virtues which it recognizes and makes the most of are *truth*, *courage*, and *courtesy*, in speech, manners, and conduct.

IV.

FROM EMINENT MEN OF SCIENCE IN FRANCE.

DR. PAUL TOPINARD,

Director of the School of Anthropology, Paris.

L. MANOUVRIER,

Professor in the School of Anthropology, Paris.

ALFRED BINET,

Professor in the School of Medicine, Paris.

GUSTAVE BELOT,

Professor of Philosophy in Bordeaux.

MAN IN NATURE.

A RISING SCALE.

DR. PAUL TOPINARD,

Director of the School of Anthropology, founded by Broca in Paris, writes:—

THE response to the question varies according to the point of view from which one regards it.

First, from the point of nature and of evolution the most perfect man is one in whom all the organs are the most harmoniously adapted to the life which is proper to him. The bird flies, the fish swims, the horse is herbivorous and escapes his pursuer by the speed of his course; the lion is carnivorous and muscular; man thinks, creates, lives intellectually. Therefore the perfect man is he whose brain is the best organized to conceive and to will, the senses the most acute to bring him external impressions, the most dexterous hand to execute, the interior organs so satisfactory that he is not arrested in his career by the vile exigencies of his body.

Second, from the personal and egotistic point of view the most perfect man is the preceding, but having such a superiority through all his organs, and specially through his brain, that he has the advantage at the same time over animals and over his own kind in the struggle for existence. Not to speak of his own power to master to a certain extent the physical elements of nature, thanks to his intelligence. This aptitude is his attribute par excellence.

Third, from the point of view of general or social utility the perfect man is he who possesses sentiments that are the most necessary in common life—justice, family affection, love for his kind, respect for the rights and beliefs of others, abnegation, personal dignity.

Fourth, from the ideal point of view the superior man is a free-thinker who sees things under their exact aspect, who is neither a subjectivist, a systematist, nor an apriorist, and who detaches himself more in his judgments from all the inherited influences of his body, his accidental and individual education, and to the ancestral education accumulated under the form of reflex action or hereditary instincts and beliefs.

I have defined man—an animal, of common origin with the simiads, highly perfected, chiefly in his cerebral organization and the *ne plus ultra* up to the present time of the creation. He is the "intellectual animal." The man actually the most perfect is he who within the healthiest body has the healthiest brain. (*Dans le corps le plus sain a le cerveau le plus sain.*)

Paul Topinard

SUMMARY.

Man, Animal.	Well-organized Body.
Man, Personal.	Power over Nature.
Man, Social.	Dignity and Sociability.
Man, Superior.	Clear-sightedness.

THE MAN OF THE FUTURE.

HIS FACE WILL BE MORE FEMININE THAN MASCULINE.

L. MANOUVRIER,

Professor in the School of Anthropology, Paris, writes:—

IN order that man may become more god-like and less brute-like he does not need to change anatomically. Two men seemingly alike may be extremely unlike in their moral value. It is not less true that the moral evolution realized since the origin of humanity, and which appears to be made parallel if not consecutively with the intellectual evolution, is accompanied by a correlative anatomical evolution.

This is characterized, notably, by a superior development of the frontal lobe of the brain and by a diminution of the face.

One can thus foresee that these anatomical characters, more feminine than masculine, will be yet more accentuated in the man of the future, if the human evolution continues to extend itself always in the same direction.

To make a prognostic less incomplete and more precise, many ifs and buts would be necessary. The question is far from being as simple as it appears at first.

Conclusion:—Let us make all effort to progress physiologically and morally. The anatomical result will not fail to conform to our progress, as it has already, without ever having been foreseen.

L. Manouvrier

DISCIPLINE THE MIND.

EDUCATION, NOT INSTRUCTION.

ALFRED BINET,

Professor in L'École de Medicine, Paris, author of well-known psychological, physiological, and anthropological works, writes:—

THE most important of the reforms that should be made in culture to give to the young men of the coming generations, in my opinion, is to reduce instruction to a minimum and to carry education to a maximum. An example will illustrate my idea. Let us take the most important faculty of the human mind—the memory. Developing the memory according to the actual methods of instruction consists simply in filling it, like a ship, with the largest number of works possible.

The education of the memory should be another thing entirely; it should purpose not only to fill the memory but to enlarge it, to render it exact, to correct its illusions—in a word, to make it a useful and sure implement for intellectual work. Many persons have an abundant memory, but it is vague and deceptive; they do not learn how to distinguish between what they remember and what they imagine. Ask them to repeat exactly at the end of a few minutes a short story that you have read to them, and you will observe that without their knowledge they add to the story details of their own invention. These are the kind of defects that the education of the memory by repeated exercises should undertake to correct.

It is the same with all the other faculties of the mind. To judge well, to reason well, to perceive correctly, and, in a more modest but quite as useful order, to rightly appreciate the dimensions of objects, the length of past time, to decide quickly between two ways, etc. Here are a multitude of faculties that should be acquired by the education of the mind and which instruction until now has been totally neglected.

Alfred Binet

SUMMARY.

ENLARGE THE MEMORY.
MAKE IT EXACT.
CORRECT ITS ILLUSIONS.

ELEVATE THE RACE RATHER THAN THE INDIVIDUAL.

A PHILOSOPHICAL VIEW.

M. GUSTAVE BELOT,

Professor of Philosophy in Bordeaux, writes:—

IN response to your question on the human ideal (*l'ideal humain*), here is what I would say:

According to my view, the ideal human being is essentially social. It is, therefore, not only difficult but impossible to define the ideal of man taken by himself; one would thus obtain but an abstract definition and one without value. A man who would be perfect alone would be very imperfect in an imperfect society.

We are obliged to limit and to stifle our compassion as long as beggary shall be a trade, our indulgence as long as pardon of the evil that is done us encourages injustice, the sentiment of brotherly love as long as there may be wars, and we must permit to remain a certain distrust as long as there are deceivers, a certain credulousness as long as the average man shall not be able to comprehend a moral without theological dogma, certain hates as long as there remain hostile parties.

The officer is held down to a certain brutality in face of unintelligent soldiers, the professor remains *ennuied* before pupils incapable of interesting themselves in their studies, business men have to look sharp to gain in face of their competitors. Thus the morality and perfection of each

depend on those of all, and the individual organization on the social organization.

Can it even be defined perfection of the individual? Can it even be proposed to him as a moral end except only as it might be looked upon as a condition of a more perfect social life? It seems to me to be against the moral current to prescribe for man an individual ideal of perfection, as if the moral end of the individual, in a sense as lofty as one could desire, were to work for his own good. It is necessary to substitute the principle of social well-being for that of personal "salvation."

Tours 25 Mars 1891

SUMMARY.

Search for Truth.
Keen Intelligence.
Magnanimity.
Liberality.
Compassion.
Indulgence.
Brotherly Love.
Trust and Confidence.
Sweetness of Mind.

MOTTOES:—

AIDS TO SELF-CULTURE.

Noble souls, through dust and heat,
Rise from disaster and defeat
The stronger;
And conscious still of the divine
Within them, lie on earth supine
No longer.

H. W. Longfellow.

The busy world shoves angrily aside
The man who stands with arms akimbo set
Until occasion tells him what to do;
And he who waits to have his task marked out
Shall die and leave his errand unfulfilled.

J. R. Lowell.

Some time, some time,
The clouds of ignorance shall part asunder,
And we shall see the fair, blue sky of truth
Spangled with stars, and look with joy and wonder
Up to the happy dreamlands of our youth,
Where we may climb.

Some time, some time,
The passion of the heart we keep dissembling
Shall free herself and rise on silver wing,
And all these broken chords of music, trembling
Deep in the soul, our lips shall learn to sing,
A strain sublime.

A. W. H. Eaton.

Be not simply good,—be good for something. *Thoreau.*

V.

FROM PROMINENT NEW YORK CLERGYMEN.

REV. HEBER NEWTON,

New York.

DR. B. F. DE COSTA,

New York.

DR. CHARLES EATON,

New York.

A SOUND CHARACTER BACK OF ALL.

EARNESTNESS IN THE TASK OF UP-BUILDING.

DR. NEWTON'S

condensed views are as follows:—

IN response to yours of the 22d inst., I enclose the following brief reply. I do not quite see how I can make any lengthened comment without indulging in the natural temptation of the parson to write a sermon.

The perfect man is the possessor of a sound mind in a sound body, with a sound character back of all.

To the building up of such a threefold perfect being the prime qualities would seem to be—

First of all, a clean-cut view of what is to be won,

A strong will set on gaining it, and

A large reserve of such earnestness as will effectually back a man in the slow and weary task of this up-building.

A high ideal, a powerful will, a large reserve of moral force—these all, it seems to me, go primarily to the building up of a perfect man.

R. Heber Newton

SUMMARY.

HIGH IDEAL.

POWERFUL WILL.

RESERVE OF MORAL FORCE.

BIOGRAPHICAL DATA.

[Richard Heber Newton was born in Philadelphia, October 31, 1840. He was educated in the University of Pennsylvania, and prepared for the ministry in the Episcopal divinity school in Philadelphia; was made deacon in St. Paul's church, Philadelphia, in 1860, and ordained priest in the same church in 1866; became minister in charge of Trinity church, Sharon Springs, N. Y., in 1864, rector of St. Paul's, Philadelphia, in 1866, and of All Souls' church, New York, in 1869. He received the degree of D.D. from Union College in 1881. Dr. Newton has published "The Morals of Trade," "Womanhood," "Right and Wrong Uses of the Bible," "Philistinism," "Social Studies," and other works.]

EXTRACTS FROM HIS WORKS.

Calvin once said that the Nicene Creed was fit only to be sung. This depreciation is its noblest appreciation. Rightly understood, its utterances form a hymn of thanksgiving, in which the imagination interprets for the reason the massive mysteries of being, and through which the soul lifts its joyful adoration of the God in whom it trusts, with a peace "which passeth understanding." This creed is a poetic philosophy, a mystic symbol of the truth which is beyond all interpretation in prose—and therefore is to be sung.

The Nicene Creed forms our Church's Standard of Faith.

What does the Church bid us believe concerning the creation? The simple declaration—"I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible." You are equally free to read the opening chapter in Genesis literally, as the annals of cosmical history, or to read it as a parable.

What does the Church command us to believe concerning the origin of evil, the Fall of Man? Nothing. The doctrine of the Fall of Man, as popularly received through Christendom, is an extra-creedal belief.

What does the Church order us to think concerning Future Punishment? That, alone, which is contained in the undogmatic statement of the creed—"He shall come again with glory, to judge both the quick and the dead."

A HIGH, DISINTERESTED AIM.

BUT THE LAWS OF HEREDITY MUST BE REGARDED.

DR. B. F. DE COSTA,

Pastor of the Church of St. John the Evangelist, New York, and founder of the White Cross Society, writes :—

IN my general relations to young men I have felt that the great need of young men as a class is a High and Disinterested Aim. This I have long insisted upon as an indispensable condition in connection with the character we are hoping to see evolved. I view a high aim as essential to the growth of all the best characteristics of human nature. The high character of the coming man must have a physical as well as a religious foundation, and the laws of heredity must be regarded, the same care being taken to produce perfect men that is now employed to produce the best breed of horses, sheep, or cows. The sound mind must be looked for in the sound body, trained in accordance with the purest moral and spiritual ideas, and modelled after the pattern of Christ, the perfect Ideal. Training upon a single line must fail, as the young man needs to be helped in his whole nature, moral, spiritual, and physical.

B. F. DeCosta

Gen. Secy. White Cross Society.

PURITY.

No such splendid energy as stored-up passion. . . . What might not this degraded and wasted passion . . . have accomplished if it had been stored up in a right heart and a clear brain and a pure body!

Sir James Paget, a celebrated English surgeon, says: "Chastity does no harm to mind or body; its discipline is excellent."

Before you assert that appetite is unrestrainable, try the effect of simple diet, early rising, and a close mental application to some subject connected with your different callings, in combination with vigorous bodily exercise.

"Move upward, working out the beast,
And let the ape and tiger die."

A young man is apt to reason from the other functions of his body. . . . But this is entirely to overlook the distinctive character of these functions.

LIFE'S COST.

Since then I cannot live a week,
But some fair thing must leave the daisied dells,
The joy of pastures, bubbling springs and wells
And grassy murmurs of its peaceful days,
To bleed in pain and reek,
And die for me to tread life's pleasant ways.

I cannot sure, be warmed or lit,
But men must crouch and toil in tortuous caves
Bowed on themselves, while day and night in waves
Of blackness wash away their sunless lives;
Or blasted and sore hit,
Dark life to darker death the miner drives.

Naked, I cannot clothèd be,
But worms must patient weave their satin shroud,
The sheep must shiver to the April cloud,
Yielding his one white coat to keep me warm;
In shop and factory
For me must weary toiling millions swarm.

O awful sweetest life of mine,
That God and man both serve in blood and tears,
. . . . . .
If on myself I dare to spend
This dreadful thing in pleasure lapped and reared,
What am I? . . .

WHITE CROSS PRINCIPLES.

To treat all women with respect, and endeavor to protect them from wrong and degradation.

To endeavor to put down all indecent language and coarse jests.

To maintain the law of purity as equally binding upon men and women.

To endeavor to spread these principles among my companions, and to try and help my younger brothers.

To use every possible means to fulfil the command, "Keep THYSELF pure."

CO-ORDINATION OF PHYSICAL, MENTAL, AND MORAL POWERS.

SYMMETRY BY CAREFUL TRAINING AND SELF-EXAMINATION.

THE REV. DR. CHARLES H. EATON

sends us the following:—

GENERALITIES sometimes "glitter," they always confuse. Nevertheless, I hazard the following replies to your questions.

I. Symmetry. The co-ordination of physical, mental, and moral powers. There are athletes and scholars, working-men and moralists. Let us have athletic scholars, and scholarly athletes, moral working-men and working-men moralists.

II. (*a*) Training of nature (fields and gymnasium). (*b*) Academic (School and College). (*c*) Moral (Church, State, and philanthropic organizations). Symmetry requires the appropriate direction and cultivation of each and all faculties and powers of the complete man.

III. (1) Intellectual Seriousness. (2) Moral Discrimination.

IV. (*a*) Self-examination. (*b*) Cultivation of acquaintance with the inexorable laws of nature. (*c*) Study of Man in history, and especially in life. (*d*) Development of Will by contact with nature and humanity.

C. H. Eaton.

SUMMARY.

Intellectual Seriousness. Athletics.
Moral Discrimination. Development of Will.

VI.

VOICES FROM GERMANY.

DR. W. PREYER,

BERLIN, PRUSSIA,

Professor of Physiology in the University of Berlin.

DR. LUDWIG BÜCHNER,

DARMSTADT, GERMANY,

Scientist and Professor of Philosophy.

MAN A CREATOR.

PERFECTION AS AN EXACT SCIENCE.

PROFESSOR W. PREYER,

of Berlin, Prussia, author of "The Mind of a Child," writes a most valuable article, of which the following is a summary:—

NEAREST to perfection comes the man whose excellencies most outweigh his faults. By excellencies, I mean those qualities which make for his own prosperity, and that of his family, and society, and the State, and the whole human race.

Health above all. Every part of the body, and foremost the senses, the brain, and the spinal cord, must be free from fault. Failure in these parts renders inapplicable the ground principle of all education, consistency, sequence (Consequenz).

Certain inherited conditions are demanded, the most important being teachability (Bildsamkeit), a permanent sensitiveness to the work of elders and teachers, to nature and to art. Only when plasticity of the highest, fine organic tissue of the cerebral cortex or brain convolutions is present can education effect what is required.

These are the highest conditions. We may add wisdom —add the noblest character and also disinterestedness, the keenest understanding, and also good judgment detecting probable from improbable, genuine from imitation; finally the pleasure of being able to create (schaffensfreudige konnen) by our own force.

No great men of the nineteenth century have possessed all these qualities. Those approaching nearest the ideal are Darwin and Moltke.

W. Preyer.

Berlin
Universität
3 Febr 1891.

SUMMARY.

Teachability.
Wisdom.
Creative Power.
Keen Understanding.
Good Judgment.

Noble Character.
Disinterestedness.

EXTRACTS FROM HIS WORKS.

THE INTELLECT.

The brain comes into the world provided with a great number of impressions upon it. Some of these are quite obscure, some few are distinct. Each ancestor has added his own to those previously existing. Among these impressions, finally, the useless ones must soon be obliterated by those that are useful. On the other hand, deep impressions will, like wounds, leave behind scars, which will abide longer; and very frequently used paths of connection between different portions of the brain and spinal cord and the organs of sense are easier to travel even at birth (instructive and reflexive processes).

Professor Preyer considers that the power of using language is the most prominent index to the unfolding of the intellect.

"In learning to speak . . . there is a continuous development first of the sound centre, then of the syllable centre, then of the word centre and the dictorium. The brain grows through its own activity."

In the development of the intellect he says: "Memory takes the first place in point of time. Without memory no intellect is possible. The only material at the disposal of the intellect is received from the senses," etc.

"At the beginning of life, it seems to be the department of taste . . . and of smell . . . in which memory is first operative. Then comes the sense of touch. . . . Next in order the sense of sight chiefly asserts itself as an early promoter of memory."

ORIGIN OF THOUGHT.

A girl, one of twins, only six days and some hours old, was seen by me to wrinkle the brow twice very decidedly—once with, once without a simultaneous movement of the skin of the head. The mother said: "The child has serious thoughts." And, in fact, it

looked peculiarly precocious, to see the skin of the forehead both times laid in deep, parallel folds, which extended over the whole breadth of the forehead, and the face take on a very serious expression. In this case, as in all similar cases, it does not, however, appear safe to attribute to the wrinkling of the brow the significance of an expressive movement, because the psychical states are as yet wanting that are expressed by horizontal folds of the brow.

ORIGIN OF THE WILL.

It cannot be doubted that the child wills and thinks long before the acquirement of speech; but independent activity joins itself to the unintentional, involuntary muscular movements quite imperceptibly, after long, incomplete manifestation of the power of co-ordination. The feelings that are determinative for all mental development, feelings of pleasure and displeasure, the attempts to seize that which excites desire—food, above all,—and to keep off that which causes discomfort, must be looked upon as starting-points of the continuously-advancing development.

In this important fact, that the will, as a reciprocal action of motor ideas, can alter, isolate, combine, repeat, strengthen and weaken, hasten and delay existing movements, lies, at the same time, the key to the understanding of the difficulty of *learning.*

On the one hand, the abundant material of inborn impulsive, reflexive, and instructive movements, which are mingled together in the first three months and are influenced by the increasing activity of the senses, favors the development of will, since it alone supplies the requisite representations of movement; on the other hand, however, this very material renders more difficult the manifestation of the directing power of the will. For the more that certain nerve-paths have been made easily passable by frequent repetition of movements, the greater will be the resistance to the

combinations of these with others, and to the employment of isolated tracts.

To every perfect activity of will are indispensable desire, muscular sensations, voluntary inhibition, and attention.

Every act of will requires attention, and every concentration of attention is an act of will. Hence an act of attention without an accompanying muscular contraction is unrecognizable.

In conclusion, in regard to education, which always has to control the motor ideas of the child, and, in case these are improper ones, to substitute better, we have especially to consider the *weakness of the will* even in the complete waking condition. The surprising credulity, docility, obedience, tractableness, the slight degree of independence of will in young children, that attests itself besides in many little traits of character, reminds one of the similar behavior of adults in the mesmeric sleep.

The weariness connected with the strain of attention makes intelligible also the rapid alternation of the plays of the child. Through too frequent yielding in this respect, which appears unobjectionable only in the first period of play, the later development of voluntary inhibitions, upon which most depends in the formation of character, is rendered essentially more difficult, and caprice is fostered. Exercises in being obedient cannot begin too early.

THE COMING MAN IN AMERICA.

IN HOC SIGNO VINCES.

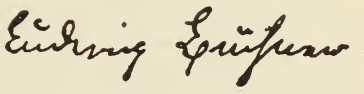
DR. LUDWIG BÜCHNER,

the eminent scientist and professor of philosophy, sends a letter from Darmstadt. Following is a translation:—

THE perfection of humanity and of the individual man in the sense of "the coming man" is still far from its goal. We are still deeply buried in reminiscences and after-effects of that barbaric antiquity out of which man has gradually extricated himself only with unspeakable pains, and in the course of countless generations that have perished in the strife. Our whole culture and civilization, in spite of the great progress made, is, nevertheless, in comparison with prehistoric periods, only a creation of yesterday; and the way that humanity on the whole has got to traverse for its highest development lies before us in immeasurable distance. This development will be and must be just as much a material as an intellectual and a moral one—material through a continually increasing investigation and utilization of the forces of nature; intellectual through the progress of humanity; moral through the improved constitution of society in the sense of altruism and universal brotherhood.

From our old Europe, which in miserable blindness continuously rages within itself and brings its best powers as a sacrifice to the Moloch of mutual jealousy, for the future development of the human race in the sense above indicated not much, alas! is to be expected. The continual

fear of coming events takes away our breath, and like the sight of a terror-inspiring spectre, acts with crippling force upon our courage or our decision to go ahead in the trodden path. The whole hope of the friend of humanity must, accordingly, be fixed upon the great Republic in the western part of our world, which hastens on with great strides toward its high destiny and holds high the banner of "the coming man." May it in her hands acquire the same signification for the victory of the progress of culture as when, long ago, the sign of the cross proclaimed the victory of Christianity. *In hoc signo vinces!*



SUMMARY.

Intellectual Development.
Material Development.
Social Development.

BIOGRAPHICAL DATA.

[FRIEDRICH CARL CHRISTIAN LUDWIG BÜCHNER was born in Darmstadt, Germany, March 29, 1824. He studied at Giessen, Würzburg, and at Neima; became a physician and was professor at Tübingen. He has published "Force and Matter," 1855; "Nature and Spirit," 1857; "Physiological Sketches," 1861; "Nature and Science," 1862; "The Place of Man in Nature," 1869; "Mind in Animals," 1877; and "The Power of Transmission," 1882.]

SELECTIONS FROM HIS WORKS.

FROM "MAN IN THE PAST, PRESENT, AND FUTURE."

This future development will certainly be rather intellectual than corporeal, or, in other words, it will advance *pari passu* with a greater evolution of the tendencies and faculties now slumbering in the *brain* of man.

Science . . . gives the right clue. *The replacement of the power of nature by the power of reason.*

The only correct and tenable moral principle depends upon the relation of *reciprocity.*

Knowledge, culture, and prosperity . . . are the main sources of morality and virtue.

Morality may, therefore, be defined as the law of mutual respect for the general and private equal rights of man.

This egotism in itself is indeed not objectionable, and really forms the final and highest spring of all our actions, whether bad or good. Moreover, we shall never be able to get rid of the egotism of human nature, and therefore all that we have to do is to turn it into the right paths or to render it rational and humane, by seeking to bring its satisfaction into accordance with the good of all and the interest of the community.

He, the coming man, will only advance his own well-being when

he furthers that of the community, and will advance the well-being of the community in advancing his own.

We . . . feel the necessity of arranging this world and our life as beautifully and advantageously as possible, both for the individual and for the whole.

Man is better than he seems . . . he can do more than he thinks . . . he deserves to be happier than he is.

The future of man and of the human race may be expressed in six words, which contain all that can be theoretically or practically required for this future, namely, FREEDOM, CULTURE, AND PROSPERITY FOR ALL.

MOTTOES:—

AIDS TO SELF-CULTURE.

Charity and personal force are the only investments worth anything. *Walt Whitman.*

Think, every morning, when the sun peeps through
The dim, leaf-latticed windows of the grove,
How jubilant the happy birds renew
Their old melodious madrigals of love!
H. W. Longfellow.

Fame is what you have taken,
Character's what you give;
When to this truth you waken,
Then you begin to live. *Bayard Taylor.*

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.
J. R. Lowell.

Who knows nothing base
Fears nothing known.
Owen Meredith.

Nature ever yields reward
To him who seeks and loves her best.
Barry Cornwall.

For wheresoe'er I looked the while
Was Nature's everlasting smile. *W. C. Bryant.*

What keeps a spirit wholly true
To that ideal which he bears?
Alfred Tennyson.

VII.

FROM DENMARK.

DR. HAROLD HOFFDING,

COPENHAGEN, DENMARK,

Professor of Psychology in the University of Copenhagen.

ENERGY THE FIRST CONDITION.

THE POWER OF WILL.

DR. HAROLD HOFFDING,

Professor of psychology in the University of Copenhagen, whose manual, just translated into English, is one of the best, writes:—

THE perfect man cannot have all those qualities which in themselves would be perfections. The one would deprive the other of energy, and energy is the first condition of the perfect man — no one-sidedness, no energy.

The life must be concentrated about a goal, a calling which is embraced with a firm will. On this firm basis the greatest intellectual and æsthetical mobility ought to take place. From the ramblings of the thoughts and the emotions the mind returns enriched and deepened to the field of its work.

This concentration demands self-control. In the perfect man the self-control is not the goal, but the means. Its motive is not anxious shyness nor coolness of mind, but the concentration of the attention and the energy toward the great goal, and the sympathy which hinders unnecessary pain to others.

The calling ought to be such that it not only brings about the greatest possible development of the individual himself, but is important for the continued life of the human race. For the perfect man self-development and

working for others are but one. By his struggle for life he helps the others to carry their struggle, and he is such, for his part, realizing the perfect justice in the world.

Harald Hoffding

Copenhagen the 26. Feb 1891.

SUMMARY.

A Goal or Calling.
Attention.
Intellectual Mobility.
Energy.
Self-Control.
Firm Will.
Concentration.
Sympathy.
Æsthetic Mobility.

ORIGIN OF SYMPATHY.

Sympathy presupposes that the common interests have the upper hand as against the conflicting interests; it presupposes further that these common interests can be more or less consciously represented in thought. Narrow experience, narrow range of intelligence and imagination consequently narrow also the sympathies. History teaches, too, that sympathy is at first developed in narrow spheres and afterwards extended to wider. Each narrow sphere (family, rank, nation, sect) is in the position of egoist in relation to the wider spheres. Finally, sympathy may be extended to all living beings, to the whole of nature; it then acquires ultimately a religious character, becomes what Spinoza has called "the intellectual love of God."

This is a theory of evolution, since it lays down no absolute dissimilarity between egoism and sympathy, but endeavors to explain them as feelings evolved under different conditions from a common source. It might be called the theory of individual evolution, since it maintains the possibility that such evolution, even an evolution from absolute self-assertion to absolute self-sacrifice, may take place in the lifetime of a single individual, without presupposing any further conditions than those above mentioned.

The fact that self-preservation and propagation, as even Plato taught in the *Symposium*, pass into one another, supplies a physiological basis for the transition between pleasure in what affects the individual himself, and pleasure in what is beyond his own vital process. Sympathy, then, appears as literally growing out of self-preservation.

The relation between mother and child gives the most primitive family and the most primitive human society. It makes a pure "state of nature," an absolute individualism impossible. In the animal kingdom, the male seldom shares in the care of the young.

The father is often a danger and a foe to his own young. Darwin relates in his *Voyage Round the World* a striking instance of the egoism of the male and self-sacrifice of the female. The wild horses of the Falkland Islands roam constantly from place to place, and compel the mares to accompany them, whether the young foals are old enough to follow or not. A man saw a horse violently kick and bite a mare for a whole hour, and so compel her to leave the foal to its fate. Masculine egoism shows itself also in the human race, where the care of the children at the lower stages is left to the mother. Only where marriage takes a permanent form —and this happens, as already taught by Lucretius (v, 1008), especially when permanent dwellings are provided—may the paternal relation become a source of sympathetic feeling. The paternal feeling then ranks with the maternal.

There is yet another powerful feeling which grows out of a natural instinct, and forms an important basis for the development of sympathy. The *feeling of love* in its primitive form is, like maternal love, a "moment" of the general vital feeling. Its first stirrings also are connected with revolutions within the organism, which give to the vital feeling a previously unknown character. There arise new and inexplicable longings and sensations. Something stirs in the individual which impels him beyond himself. But at the primitive stages the individual still regards the object, with which instinct unites him, merely as a means. Love is at first only an extension of egoism.

THE ORIGINALITY OF THE WILL.

As in the Greek mythology Eros was made one of the oldest and at the same time one of the youngest of the gods, so in psychology, the will may, according to the point of view, be represented as the most primitive or as the most complex and derivative of mental products.

VIII.

AMERICAN PSYCHOLOGISTS SPEAK.

JOHN BASCOM,

WILLIAMSTOWN, MASS.,

Professor of Philosophy in Williams College.

WILLIAM JAMES,

CAMBRIDGE, MASS.,

Professor of Philosophy in Harvard University

MARK J. BALDWIN,

TORONTO, CANADA,

Professor of Psychology in the University of Toronto.

THE POWERS OF MIND.

PROFESSOR JOHN BASCOM,

A moral philosopher, writes:—

OUR time prepares us to see, better than hitherto, that perfection in man lies in the co-ordination of his physical, intellectual, and spiritual powers, each complete in, by, and with the others. Also that this co-ordination is inseparable from a like co-ordination of men in society, the virtues of all citizens being the motive, source, and reward of the virtues of each citizen. We must stand up together in the amplitude of personal and social resources.

Our bodily powers, putting us in connection with the world; our powers of thought, rendering it to us in terms of reason; our higher tastes and affections, enabling us to appropriate it in permanent pleasures, enlarge each other at every step of progress.

But this sensuous mastery, this intellectual comprehension, this spiritual possession are not achieved by the individual in his separate, but in his united life. They lie between man and man in their conjoint, social development. All movements culminate in the perfect man.

John Bascom

SUMMARY.

Intellectual Power.

Spiritual Power.

Physical Power.

BIOGRAPHICAL DATA.

[JOHN BASCOM was born in Geneva, N. Y., May 1, 1827. He graduated at Williams College in 1849, and after becoming a clergyman was a tutor there in 1852–53, and professor of rhetoric from 1855 to 1874. In the latter year he was chosen to the presidency of the University of Wisconsin, which post he held till his resignation, in 1887. He is the author of numerous works on philosophy and ethics, including "A Philosophy of Religion," "Science of Mind," and "Problems in Philosophy." He has written for the Forum "Books That Have Helped Me" (May, 1887), and "The Gist of the Labor Question" (September, 1887).]

SELECTIONS FROM HIS WORKS.

The dates of his chief works are as follows:

"Æsthetics—Science of Beauty," 1867.

"Psychology," 1872.

"Philosophy of Religion," 1876.

"Philosophy of Rhetoric," 1885.

HIS VIEWS.

The intellect he divides into perception, understanding, and reason. The feelings into physical feelings, intellectual feelings, and spiritual feelings.

According to Professor Bascom, the man physical would be a man having touch, heart irritability, appetites, sensations, and natural affections. The man intellectual would have feelings of hope, joy, vanity, pride, fear, discouragement, disappointment, envy, jealousy, dislike, admiration, contempt, good-will, compassion, and especially novelty, harmony, sympathy, and association.

The man spiritual possesses in a high degree æsthetical feelings, moral sentiments, and religious sentiments.

He says:

"The spiritual feelings are so called because they belong peculiarly to our higher nature. Intellectual action is spiritual action, yet that which gives guidance and government to our interior, hidden life is found in our intuitions. The intellect is instrumental under these, as in the brute it is simply a means to physical safety and gratification. Our spiritual feelings spring up, then, in direct connection with our intuitions—those mental elements which make our life truly rational, which give to us a choice of ends, and liberty in pursuit of them. The only intuitions which draw forth directly feeling are those of truth, beauty, and right."

The true formula for the infinite, according to Bascom, is, "*This and More.*" He quotes Renan: "Does art, which, like religion, aspires to represent the infinite under finite forms, renounce its mission because it knows that no image can represent the 'ideal'?"

The strong point of a good style, as given in Bascom's "Rhetoric," are perspecuity, elegance, and energy.

STRENGTH AND BEAUTY.

GIVE THE YOUNG AMERICAN MORE OUT-DOOR LIFE.

PROFESSOR WILLIAM JAMES,

of Harvard, writes:—

WHAT are the cardinal points to be insisted on for the more perfect development of the coming young man? Out of a large number of answers to that question it seems to me that something valuable may possibly emerge in the shape of a consensus of opinion as to what the actual young man in America most lacks.

The young man of the sedentary and commercial class in cities most lacks, as it strikes me, the wholesome and manly sort of animalism which gives to the very best of the youth of the upper classes so sweet a tone—the sort of thing which comes from plenty of dealings with the natural elements of things, as swimming, boating, fishing, riding, tramping, mountain climbing, and camping out. It seems fair to think that the "athletic movement" may be productive remotely of great good in changing little by little the rather unmanly ideals of the "middle class."

What all classes and both sexes of American youth most need, however, in my humble opinion, is to use their voices better and untwist the muscles of their faces. A home mission to exert influence to that end might most usefully consume some of the accumulations of the "American Board." At present there seems in the general public no

glimmer of suspicion that anything is wrong with our national vocalization, nasal, high-headed, throaty, hoarse, and ashamed to let the breath out, or with the habitually agonized and anxious state of contraction of the American face. Habitual ignobleness of voice and meanness of expression react on the inner faculties of the person. Surely something must be wrong with us when so many Americans have to confess (after coming back from Italy, Germany, Scotland, or England) that their own countrymen's vocalization inspires them with a sort of physical horror. The first thing is to establish an ideal of improvement to be aimed at. May this ejaculation of mine make its feeble ripple, like a pebble thrown into the stagnant pool!

SUMMARY.

Out-Door Exercise.

Personal Beauty in
Voice and Expression.

BIOGRAPHICAL DATA.

[WILLIAM JAMES, a son of Henry James, theologian, and brother of Henry James, Jr., novelist, was born in New York City, January 11, 1842. He studied in the Lawrence Scientific School at Harvard, accompanied the Thayer expedition to Brazil in 1865–6, studied medicine at Harvard, and received his degree in 1869. In 1876 he became assistant professor of physiology in the Cambridge medical school, in 1880 assistant professor of philosophy in Harvard University, and in 1885 full professor of philosophy. He has published "Literary Remains" of his father.]

SELECTIONS FROM HIS WORKS.

ON HABIT.

Habit is thus the enormous fly-wheel of society, its most precious conservative agent. It alone is what keeps us all within the bounds of ordinance, and saves the children of fortune from the envious uprisings of the poor.

The great thing, then, in all education is to *make our nervous system our ally instead of our enemy.* It is to fund and capitalize our acquisitions, and live at ease upon the interest of the fund. *For this we must make automatic and habitual, as early as possible, as many useful actions as we can,* and guard against the growing into ways that are likely to be disadvantageous to us as we should guard against the plague. The more of the details of our daily life we can hand over to the effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work.

In Professor Bain's chapter on "The Moral Habits" there are some admirable practical remarks laid down. Two great maxims emerge from his treatment. The first is that in the acquisition of a new habit, or the leaving off of an old one, we must take care

to *launch ourselves with as strong and decided an initiative as possible.* Accumulate all the possible circumstances which shall re-enforce the right motives; put yourself assiduously in conditions that encourage the new; make engagements incompatible with the old; take a public pledge, if the case allows; in short, envelop your resolution with every aid you know. This will give your new beginning such a momentum that the temptation to break down will not occur as soon as it otherwise might; and every day during which a break-down is postponed adds to the chances of its not occurring at all.

The second maxim is: *Never suffer an exception to occur till the new habit is securely rooted in your life.* Each lapse is like the letting fall of a ball of string which one is carefully winding up; a single slip undoes more than a great many turns will wind again. *Continuity* of training is the great means of making the nervous system act infallibly right.

A third maxim may be added to the preceding pair: *Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain.* It is not in the moment of their forming, but in the moment of their producing *motor effects*, that resolves and aspirations communicate the new "set" to the brain.

No matter how full a reservoir of *maxims* one may possess, and no matter how good one's *sentiments* may be, if one have not taken advantage of every concrete opportunity to *act*, one's character may remain entirely unaffected for the better. With mere good intentions hell is proverbially paved. And this is an obvious consequence of the principles we have laid down. A "character," as J. S. Mill says, "is a completely fashioned will"; and a will, in the sense in which he means it, is an aggregate of tendencies to act in a firm and prompt and definite way upon all the principal emergencies of life. A tendency to act only becomes effectively

ingrained in us in proportion to the uninterrupted frequency with which the actions actually occur, and the brain "grows" to their use. Every time a resolve or a fine glow of feeling evaporates without bearing practical fruit is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge. There is no more contemptible type of human character than that of the nerveless sentimentalist and dreamer, who spends his life in a weltering sea of sensibility and emotion, but who never does a manly, concrete deed.

Even the habit of excessive indulgence in music, for those who are neither performers themselves nor musically gifted enough to take it in a purely intellectual way, has probably a relaxing effect upon the character. One becomes filled with emotions which habitually pass without prompting to any deed, and so the inertly sentimental condition is kept up. The remedy would be never to suffer one's self to have an emotion at a concert without expressing it afterward in *some* active way. Let the expression be the least thing in the world—speaking genially to one's aunt, or giving up one's seat in a horse-car, if nothing more heroic offers—but let it not fail to take place.

As a final practical maxim relative to these habits of the will, we may then offer something like this: *Keep the faculty of effort alive in you by a little gratuitous exercise every day.* That is, be systematically ascetic or heroic in little unnecessary points; do every day or two something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test. Asceticism of this sort is like the insurance which a man pays on his house and goods. The tax does him no good at the time, and possibly may never bring him a return; but if the fire *does* come, his having paid it will be his salvation from ruin. So

with the man who has daily inured himself to habits of concentrated attention, energetic volition, and self-denial in unnecessary things. He will stand like a tower when everything rocks around him, and when his softer fellow-mortals are winnowed like chaff in the blast.

Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, "I won't count this time!" Well! he may not count it, and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve-cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between all the details of his business, the *power of judging* in all that class of matter will have built itself up within him as a possession that will never pass away.

THE CO-ORDINATING CENTRES

ARE THE POINT OF DEPARTURE OF THE WORLD'S FUTURE.

MEN OF INVENTION AND MEN OF DETAIL.

PROFESSOR J. MARK BALDWIN

writes:—

THE man of the future will live amid conditions of enormous complexity. The accumulation of scientific details will tend to paralyze constructive genius. There must exist, therefore, between men of detail and men of invention a sharper distinction.

Men of detail will write summaries, indices, cyclopædias, compile synopses and make researches. Men of invention will be rarer, grander, and more removed from ordinary comprehension. Yet there can be no doubt that such men will arise, and nature will be mastered in a way of which we now can only dream.

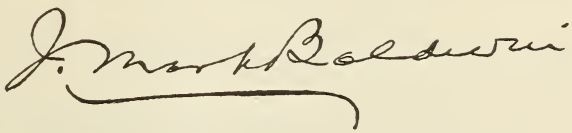
If it be true that the brain develops by reaction upon external conditions, what limit can be set to this development? And as the conditions become more complex the brain must grow in the line of higher functional co-ordination.

What the co-ordinating centres are it remains for the cerebral topography of the future to determine, but these centres, the seat of the constructive imagination, are the point of departure of the world's future, practical no less than theoretical. In the industrial world a single man of genius may any day let in the light of which the socialistic

theories of to-day are only the faintest glimmerings. And so it is in every department of human interest and inquiry.

The great intellectual need, therefore, is the education of the co-ordinating faculty. The educational systems of the future must be based largely upon the logical (mathematical and moral) and the inductive sciences. Linguistic study must yield place as a means of highest culture. When all men speak the same language the enormously disproportionate time now given to languages in education will become more evident. The cultivation of the sign-making faculty is altogether a secondary thing to the cultivation of the discursive and constructive faculty.

I have spoken only of intellectual culture, but morality will share in and dominate it all, for the practical co-ordination of our lives together is the end of ethics as it is of science.



SUMMARY.

MEN OF INVENTION *vs.* MEN OF DETAIL.
BRAIN-SEAT OF THE INVENTIVE FACULTY.
THE GREAT EDUCATIONAL NEED.
SOCIAL MORALITY.

BIOGRAPHICAL SKETCH.

[Professor James Mark Baldwin was born in Columbia, South Carolina, January, 1861; son of Hon. Cyrus H. Baldwin of Connecticut, U. S. Assistant Treasurer, stationed at Charleston, S. C., under Presidents Grant and Hayes, since Collector of the Port of Charleston. Professor Baldwin prepared for college at Salem Collegiate Institute, Salem, N. J., and entered the Sophomore class at Princeton University in 1881. Graduated with valedictory honors in 1884. Took a number of prizes during his college course and a fellowship in Mental Science on graduating. Went to Germany to study for a degree, working at Berlin, Tübingen, and principally at Leipzic with Professor Wundt. After return to United States was appointed in 1886 instructor in French and German and Psychology in Princeton. In 1887 he accepted a call to the chair in Philosophy at Lake Forest University, Chicago, and was called from there in 1889 to the head of the same department in the University of Toronto. He devotes himself largely to Psychology, having a laboratory for Experimental Psychology which in completeness of equipment is not surpassed, perhaps, in America—the first such laboratory in the British Dominion. Professor Baldwin's principal books are these: English edition (translation) of Ribot's "German Psychology of To-Day," New York, 1886; "Handbook of Psychology," 2 vols., London and New York (in its second edition), 1890 and 1891; "Philosophy: its Relation to Life and Education," inaugural address, Toronto, 1890. He has also published numerous articles, principally on Psychological and Educational subjects, in *Mind* (London), *Princeton Review*, *Science*, *Educational Review*, etc.]

SELECTIONS FROM HIS WORKS.

AMERICAN NEEDS.

What development do American youth most need?

The American youth most need social, æsthetic, moral — in short, *spiritual* culture: the ability to act unconsciously and habitually in harmony with the most and the best interests.

What qualities does the young American most lack?

Practically the American character shows its unspirituality in several ways: intellectually, it lacks *deliberation;* in the emotional life, *constancy;* in conduct, *poise.* We decide hastily, feel warmly, and act rashly.

How can he attain this culture, and these qualities?

We can remedy these defects only in one way: by striving consciously in particular actions to realize æsthetic and moral good, until we come to pursue them unconsciously. Noble individuality transcends our ideals of beauty and goodness, but does not violate them; and it is only by groping after beauty and goodness that we grow to see them better.

MAXIMS SUGGESTED.

1. Read the New Testament.
2. Cultivate the best people and the best books you know, and as many as you can.
3. Make your room, house, person, life, as beautiful as you can.
4. Be sincere.
5. Take your time.

MORAL REALITY.

There is moral reality no less than logical and sensational reality; and there is the same reason for believing in the one that there is in the other. Sensational reality will not satisfy our logical demands, for nature is often illogical. Neither will logic satisfy our moral demands, for the logically true is often immoral and hideous. It is well, therefore, to write large the truth that the revolt of the heart against fact is often as legitimate a measure of the true in this shifting universe, as in the cold denial given by rational conviction to the vagaries of casual feeling.

The plots and feats of those that press
To seize on titles, wealth, and power,
Shall seem to thee a game of chess,
Devised to pass a tedious hour.
What matters it to him who fights
For shows of unsubstantial good,
Whether his kings and queens and knights
Be things of flesh, or things of wood?

T. B. Macaulay.

And but two ways are offered to our will:
Toil with rare triumph, ease with safe disgrace—
The problem still for us and all the human race.

J. R. Lowell.

Truth is one;
And, in all lands beneath the sun,
Whoso hath eyes to see may see
The tokens of its unity. *J. G. Whittier.*

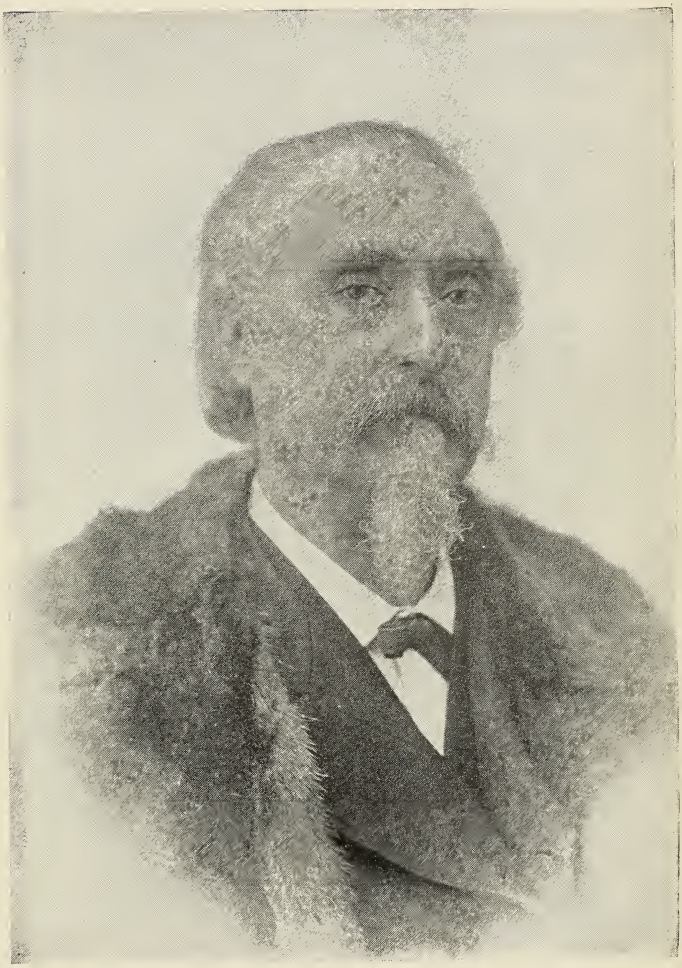
Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise. *H. W. Longfellow.*

Get leave to work
In this world,—'tis the best you get at all.

E. B. Browning.

It is not the deed
A man does, but the way that he does it, should plead
For the man's compensation in doing it.

Owen Meredith.



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Paul Mantegazza

IX.

FROM ITALY.

CÆSAR LOMBROSO,

TURIN, ITALY,

Professor of Anthropology in the University of Turin.

PAOLO MANTEGAZZA,

FLORENCE, ITALY,

Physician, Author, Scientist, and Professor in the Anthropological Institute, Florence.

GENIUS AND SANCTITY.

EXAMPLES OF THE LEAST IMPERFECT MEN AND WOMEN.

Anything from the pen of Professor Cæsar Lombroso, Professor of Anthropology in the University of Turin, founder of the science of criminology, and the "greatest man of genius since Darwin," will attract the attention of the thoughtful man.

PROFESSOR CÆSAR LOMBROSO

writes thus:—

PRIORI it would appear easy to solve the question of the qualities forming the perfect man, mingling in a single person those of genius and of sanctity. But the alienist knows that the greatest geniuses among men of action are "nearly always" deficient in moral sense and common sense, and would come to a criminal end if their intelligence did not hold their other qualities in check.

Vice versâ, the very good, not having genius, but pretending to a great altruism in one direction, have an exaggerated egoism in another. I have never seen worse men than among the grand philanthropists.

I know no perfect men, but I have known twenty-one "least imperfect"—that is, who possessed no criminal characteristics. Five of these were mathematicians or naturalists. One was a priest. Three were soldiers, one of whom had spinal trouble and one apoplexy. Four (one man-of-letters, one histologist, one mathematician, one governor) possessed the true fire of genius, but were not

illustrious examples of the newest altruism. Two were *crétins*, of whom one had a son phthisical, and the other had one cancerous. Three were lacking in beard. Two were operatives. One was a farmer. Total, twenty-one.

If I had lived more among mechanics and farmers it is probable I should have found many more "perfect" men.

The perfect man is a question of the maximum activity of epoch, race, etc. The perfect citizen is an imperfect countryman. A Cato or a Cincinnatus would not be models now; even a perfect gentleman of the Latin race to-day would probably be a manikin in New York.

The first quality required for the development of the perfect man ought to be the health of the organs and the power of the mind to suppress defects, with good sense, good heart, good humor. He should neither lack in genius nor in sentiment; he should have a certain muscular energy and will, a certain grade of egoism and of ambition to overcome the natural tendency to inertia, a disposition to sacrifice self for the family, for country, for humanity, but never in enthusiasm surpassing the normal line of the public spirit of the epoch, and the race.

As to the perfect woman (I have known but three quasi-perfect, one of whom was a hunchback), sentiment should prevail over intelligence, but be less predominant than piety. Heart should be more than beauty of body, but less than voice and movement, and every mode of the art of pleading with grace and taste.

Certain conditions—external temperature or climate, riches, power, morbid heredity, etc.—make it difficult to formulate the perfect man.

The question proposed is one of the first order. To solve it well two hundred and fifty words would not be sufficient; a most minute study is required relative to the persons which appear the most perfect, and then to compose a synthesis of their composite photographs.

C. Lombroso

Turin 4th Feb 1891

SUMMARY.

Good Sense.	
Genius.	
Enthusiasm.	Power of Mind to overcome Defects.
Piety.	Muscular Energy.
	Egoism to overcome Inertia.
	Ambition.
	Will.
Health of the Organs.	
	Good Heart.
	Good Humor.
	Sentiment.
	Self-sacrifice.
	Beauty of Body.
	Beauty of Voice and Movement.
	Art of Pleading with Grace and Taste.

BIOGRAPHICAL DATA.

[Cæsar Lombroso, one of the greatest geniuses of the present day, and whose name is mentioned in comparison with Darwin, was born of Venetian parents in 1836. At eleven years of age, imitating Alfieri, he composed tragedies; at twelve he wrote two books on classical archeology; and before entering the university he wrote on crystals and on sociology. In 1862 he was in charge of the department of mental diseases in the university at Pavia, where he founded a museum and began the application of exact methods to the study of insanity, inventing, among other things, an instrument to measure pain. His great work "L'Uomo Delinquente" appeared in 1876, and made an epoch in anthropological science. The book is a natural history of the criminal, and the author treats his subject by the strict scientific methods of measure and weight, as one would a plant, an animal, or a crystal. By this work he is entitled to claim as one founder of the science of criminal anthropology.]

EXTRACTS FROM HIS WORKS.

THE IMPERFECT MAN.

It may be well before leaving the anthropological laboratory to turn a page of the professor's *opus magnum* "The Imperfect Man" (*L'Uomo Delinquente*), and note the criminal characteristics there laid down. They are the large eye-orbits, the strong, broad cheek-bones, the voluminous jaw, the short, straight, or "crushed" nose, the sharp auriculo-temporal angle, and the cheek line of vice (*ride du vice*). These marks are the outward expression of the imperfect man, the expression of the larval instincts—to strike, to kill, to violate, to steal, to waylay, murder, rob: instincts found here evolved to monstrous activities, dangerous to the community.

WORK FOR UNIVERSAL HAPPINESS.

THE IDEAL IN SUNNY ITALY.

SIGNOR PAOLO MANTEGAZZA, Senator -

the eminent Italian physiologist and anthropologist, author of "Fisiologia del Piacere," "Le Estasi Umane," and fifteen other curious and interesting works, writes us from the Museo di Antropologia in Florence :—

WHAT are the attributes of perfect manhood?

Humanity would be perfect if it could destroy sickness, pain, war; if hate and anger and all manifestations of evil remained only as æsthetic expressions and only appeared in works of art as a background, a chiaroscuro to bright images of joy and beauty.

What is your ideal?

The following is my ideal:—To suffer only when doing so will be useful to others; to love one woman as if she alone embodied a thousand good and intelligent ones; to achieve a maximum of work, and contribute with all my might to the happiness of others and my own; to be surrounded by beautiful things, and die in the glorious hope that my children will be better than I have been and my grandchildren better than my children.

What are the best types?

Types of goodness and types of beauty are many and multiform as the different beauties of flowers, and to de-

scribe them all would be to write volumes. I shall therefore choose two of the most marked and characteristic. In woman, physical and spiritual beauty; a soul which seeks the happiness of others rather than its own; gentleness, such as calms the violence of evil passions and soothes pain; constant serenity, incapability of hatred, envy, revenge—every variety of good, together with an ever-ready enthusiasm for all that is great and noble and high.

In man, strength and perseverance in the development of strength; an unquenchable desire to rise ever higher, lifting up along with one the greatest possible number of men, that they also may breath the pure, wholesome atmosphere of the ideal; no kind of weakness—physical, moral, or intellectual; courage and fervor in the strife of good against evil; no compromise with base instincts; heroism and whole-heartedness.

What equal qualities of mind, heart, energy, or character should be cultivated or what repressed for the higher development of man?

In order to perfect one's self it is necessary to make a profound analytical examination, so as to be able to suffocate the germs of evil and foster the germs of good. Struggle against intemperance, unchastity, avarice, sloth; strengthen and confirm all desires for higher things; place one's chief happiness in one's work and employ it constantly for the benefit of others, not forgetting one's own happiness.

What organs, systems, or parts of the body, features of the face, or convolutions of the brain ought to be increased

and what reduced to render man more godlike and less brutelike?

The sciences of the brain, histology and physiology, are at present too much in their infancy for this problem to be solved. We may go to the length of saying that a wide education directed to the attainment of the above specified aims would naturally and necessarily take us further and further from the purely animal type and bring us nearer to a divine type—that is to say, to one transcending the present type of humanity.

What are the cardinal points to be insisted upon for the all-around development of the coming man?

To maintain perfect balance between the muscular and nervous systems so that all the energies of our organism should be equally and harmoniously developed and exercised: — Fight against the abuse of tobacco, alcoholic drinks, and non-alcoholic stimulants (tea, coffee), keeping them in reserve as valuable instruments in special emergencies instead of their becoming a daily necessity; work without fatigue; have the desire to rise, but no feverish ambition; long and alternated periods of rest for nerves and brain by means of journeys and country life.

What points are to be urged for the awakening of the higher intelligence of the young American?

Struggle against nervous excitability and the exaggerated greed of wealth.

What are the essential requisites for the development of the perfect man?

Every human race and every individual has a different idea of perfection, which is only a comparative and often

a subjective conception. I shall endeavor to answer the question, keeping as close as possible to the average standard of perfection attainable by a man of superior race. The perfect man would have a maximum of health and longevity, and should have in working order those energies of thought and feeling which can procure to himself and others the maximum of happiness. And as the mass of happiness obtainable from intellectual activity is the greatest, it is evident that the care for and development of them must be the basis of every logical and liberal education.

What is the best counsel for the young man of the day?

To substitute the love of one for the desire of many, to prefer labor to wealth and the joys of others to one's own, to work much, to travel much, to seek in the cup of life rather for poetry than for filthy lucre, for the ideal rather than for the gross (rather for the pleasures of the mind than for those of the body).

What is the first quality in human nature?

The unquenchable thirst of progress.

Paul Mantegazza

SUMMARY.

Enthusiasm for Great, Noble, and High
Rise to the Ideal.

No Compromise
with Base Instincts.

A Maximum of Work.
Happiness in Work.

Contribute to Happiness.
Create Pictures of Love and Joy.

BIOGRAPHICAL DATA.

[Paolo Mantegazza, physician, anthropologist, psychologist, moralist, and popular writer, formerly professor of pathology in the University of Pavia, at present professor of anthropology in the *Instituto di Studii Superiori* in Florence, was born at Monza in 1831. At an early age he wrote poetry. He studied medicine at Pisa, Milan, and Pavia, travelled through France, Germany, and England, and in 1854 at Paris produced his first book, "Fisiologia del Piacere," a remarkable book, "a programme, so to speak, of his lifework." He travelled in South America, returning to Italy in 1858, was elected professor at Pavia, and later became director of the School of Anthropology in Florence. Professor Mantegazza is connected with many learned societies, and author of a score of interesting books and many scientific memoirs. Among his recent popular works are the following: "Fisiologia dell Amore," "Fisiologia del Piacere," "Le Estasi Umane," "Le Tre Giazie," "La Natura," "Fisiologie del Dolore."]

EXTRACTS FROM HIS WORKS.

THE PHYSIOLOGY OF HAPPINESS.

"Nature," begins the professor, "has conceded to us many pleasures in the world of the senses; but the greatest joys are those in conformity with nature. The most intense pleasures await us on the heights of sentiment, in the courageous struggle of the passions, in the vigorous labors of the mind."

He has a firm faith in the actual world.

"To those," he continues, "who have cried out to me for centuries: 'Brethren, learn how to die!' we can now respond in still louder and stronger tones: 'Brethren, learn how to live!' and this knowledge may be acquired from the following Decalogue of Hedonism (science of happiness), by the observance of which every man can secure a lasting happiness for himself."

He then gives us the following

"HEDONIC DECALOGUE."

I. Work ever.
II. Love ever.
III. Thou shalt love woman better than thyself.
IV. Never place in the balance of life the gratitude of others.
V. Instead of hating, educate; instead of despising, smile.
VI. From the nettle extract flax, and from the wormwood, medicine.
VII. Never stoop except to assist the fallen.
VIII. Let your ambition be less than your genius.
IX. Ask yourself every evening: "What good act have I done to-day?"
X. Always have a new book in your library, a full bottle in your cellar, and in your garden a virgin flower.

Pleasures are divided, according to Mantegazza, into three classes:

Pleasures of the senses: eating and drinking, pleasures resulting from alcoholic and narcotic stimulants, physical exertion, sensuous enjoyment, etc.

Pleasures of sentiment: the joys of egotism, ambition, pride, love of animals, hospitality, love, friendship, etc.

Pleasures of the intellect: study, fancy, will, curiosity, memory, ridicule, etc.

HEDONIC APHORISMS.

The book closes with fifty aphorisms on happiness, from which the following are selected:

"There are many new joys unknown to man, and which he will find along the splendid path of civilization."

"Morality is the art of happiness rightly applied to the good of all."

"Immorality is the abuse of this art for the benefit of an individual and to the detriment of society."

"The pleasures of virtue and sacrifice are bills of exchange for eternity."

"Ignoble pleasures are the suicides of pleasure."

"For the right-minded man the criminality of pleasure is measured by the exact rule of the remorse which follows."

"To deliver one's self up exclusively to the pursuit of happiness is either cynicism or refined wantonness; to seek it in the lofty regions of morality and intelligence is to find the shortest and surest road to happiness."

"The forms of politeness are more manifold than the costumes of an actor; but the backbone of all civility, past, present, and future, is reduced to this formula: Be happy, and make others happy."

"The ideal type of human perfection consists in eliminating sorrow from the sensations, and diffusing among all men born the greatest number of pleasures."

PLEASURE CAN BE MEASURED.

Every individual has his own gradation of susceptibility, and every pleasure its respective scale.

All persons can, with the aid of experience, determine the intensity of many pleasures, seeking always the greater. The following are a few scales taken from the various intellectual types.

In a person of low intellectuality the pleasures derived from sense which reach a maximum are first, alcoholic intoxication, next from eating and drinking; while the pleasures derived from physical exertion, or from smell—odor of flowers, etc.—are at a minimum.

In a high intellectual type the maximum of sensuous pleasure is derived from narcotic stimulus, from embraces, caresses, etc., from music, the stimulus of coffee, etc.; while that from eating and drinking is at a minimum.

The pleasures of sentiment in low types are most strongly aroused from gratified egotism and self-love, and in a less degree from love of offspring and love of money; while pleasure in the sentiment of honor and of benevolence is at a minimum.

In a high type, on the contrary, the gratification of the sense of honor, together with the feelings arising from patriotism, friendship, benevolence, give the maximum of pleasure; while egotism, love of property, and love of combat are at a minimum.

The pleasures of intellect are in a like manner graded.

In a low type of mind the sense of the ridiculous is easily roused, curiosity next, will and fancy with greater difficulty; the desire for study, thought, is wanting.

In the high type the exercise of the will is first in point of pleasure, love of study second, curiosity is third, exercise of memory fourth, ridicule standing lowest.

[NOTE.—These extracts, written by Mantegazza at the age of twenty-three, may be compared with his valuable letter to us written at the ripe age of sixty. Both are worth a careful perusal, though one's views may differ radically from those expressed.]

X.

NATURALISM.

DR. HENRY MAUDSLEY,

LONDON, ENGLAND,

Neurologist and Anthropologist.

CULTIVATE STRENGTH.

NATURE DOES NOT CARE A STRAW FOR THE INDIVIDUAL.

DR. HENRY MAUDSLEY,

the eminent neurologist and anthropologist, writes from London:—

ALWAYS must a perfect man be, I imagine, an imperfect specimen of the species.

In physical qualities one might theoretically wish him to be as strong as Hercules, as beautiful as Apollo, as swift as Mercury; but if he possessed any one of these qualities in such admirable perfection, he must needs lack the other two. And if he possessed them only in such relative balance as would consist with his being a congruous creature, not a monstrosity, even were he the best proportioned man, he would be no very remarkable specimen of the perfection of any one of them.

Similarly in respect of mental qualities—having a profound and meditative, philosophic intellect, it is pretty certain that he would be incapacitated or pretty nearly so from great and daring enterprise and action; having the keenest and most subtle poetic or artistic sensibilities, he could not well be a hard and sagacious reasoner and successful worker in the coarse affairs of practical life; and having carried moral sensibilities to an ideal realization (which most persons profess to desire though they take good care to stay in the profession only), he would probably be effeminate if not emasculate, always at the mercy

of any scoundrel who desired to take advantage of him, and destitute, at any rate, of the wholesome fund of animality which is necessary to sound breeding.

Worldly wisdom and other world wisdom don't somehow seem to jump well together. So that here also perfection in one direction seems of necessity to entail imperfection in another.

The truth is, I take it, that nature does not care a straw for the individual, but is concerned only about the species, and that it finds the best way of perfecting the species to be by fashioning and using a variety of individuals having respectively special qualities in more or less perfection; so many excellent special organs of the species, so to speak, but of necessity, therefore, imperfect specimens of its whole qualities.

Are not people nowadays, with their incontinent compassions, their benevolent aspirations and their socialistic longings, making too much account of the individual? The shrieking self-pity of mankind, is it not becoming a deafening nuisance? When they have pulled down the strong and set up the weak, prolonged the infirmest human life to its utmost tether, distributed wealth and comfort as equally as they can, resolved to no more hurt and destroy animals for their pleasure or profit, abolished war and made men a race of gentle beings of sheeplike peaceableness and of antlike uniformity in well-doing, will they then have really improved the species?

For my part, I think not. They will have enervated and deteriorated it—brought it probably to a stagnant, unprogressive, China-like state of decadence or retrogression!

Perhaps that is, after all, the end which nature, in its customary ironical fashion, designs—that civilized societies should go to decay and perish by the practice of their virtues.

Yours faithfully

H Maudsley

SUMMARY.

Philosophic Intellect.

Sagacious Reasoner
worker in Practical Affairs.

Strength.
Swiftness.
Daring Enterprise.

Artistic Sensibilities.
Beauty of Person.
Sympathetic Sensibilities.

[Each of these, as Dr. Maudsley has shown, may constitute a perfect type of itself.]

BIOGRAPHICAL DATA.

[HENRY MAUDSLEY was born near Giggleswich, Settle, Yorkshire, England, February 5, 1835. He was educated at Giggleswich school and University College, London; studied medicine at University College, and graduated at the University of London in 1857; was physician to the Manchester Royal Lunatic Hospital from 1859 to 1862; was made Fellow of the Royal College of Physicians in 1869, and was appointed Gulstonian Lecturer to the College in 1870. He is a Fellow of University College, London, was lately professor of Medical Jurisprudence in the same college, and is consulting physician to the West London Hospital. He has been president of the Medico-Psychological Association of Great Britian and Ireland. His books are "The Physiology of Mind," "The Pathology of Mind," "Body and Mind," and "Responsibility in Mental Disease."]

EXTRACTS FROM DR. MAUDSLEY'S WORKS.

MORALITY AND THE WILL.

In speaking of the genesis of the will, Dr. Maudsley says the will has power to execute and to prevent execution, and its highest energies are controlling. Our appetites and passions urge to gratification, will and reason curb them. How does this power originate? A dog seizes a piece of meat, is whipped for the theft; an infant seizes hold of a bright object, and is burned; the memory of the pain ensuing from these hasty movements checks a like hasty movement on another occasion. This process the doctor works out in brain cell and fiber. The man of the future, knowing that physical and mental processes are parallel, may then rightly say, after the manner of Spinoza, that the brain is visible mind and the mind invisible brain.

HEALTH OF MIND.

The salutary sphere of religious activity for the individual is practical work among his kind; the just aim of moral development, to surmount self by not thinking of self. The soundest

morality is that which is least self-conscious. Exaggerated egoism may take the inward direction of mysticism or asceticism or the outward direction of passionate propagation of new doctrine. True holiness is true healthiness. An ascetic is a pessimist who emasculates manliness and calls it saintliness.

To the supposed communion with the supernatural Dr. Maudsley applies the scientific term Psycholepsy. Of this he formulates seven varieties: theological illumination, metaphysical intuition, catalepsy, fanatical transport or fury, frenzy of epidemic emotion, fascination of fear, and ecstasy of gross brain disease. All these states are to be regarded as morbid or abnormal. "The saints in reality do not rise above the average level of goodness in

sincerity of nature,
genuine consideration of others,
quiet self-suppression,
manliness of feeling,
sound judgment of men and things,
wise conduct of life."

ON SWEDENBORG.

A habit of excogitating vague and hypothetical plausibilities is not difficult of acquirement, but is very detrimental to exact observation and sound reasoning. There is commonly greater profit, though attended with more pains and less pleasure, in scrutinizing and scrupulously testing one good theory than in putting forth a hundred empty hypotheses; self-restraint being a far higher energy than self-abandonment.

The greatest men, who have preserved a healthy tone of mind and displayed the highest intellectual energy, have not separated themselves from other men, but have lived in sympathy with them, and have moved and had their being among them. As outward expression of idea is essential to its clearness of conception, so a

life of action is essential to the highest life of thought. It is in the social as it is in the bodily organism: the surrounding elements of the structure ever exert a beneficial controlling influence on any element which has taken on an excessive individual action; and if this escape from such modifying influence, its energy runs into disease, and it becomes an excrescence.

A GREAT SCIENTIFIC TRUTH.

The history of a man is his character, and his character is written in his organization, and might be read there had we but senses acute enough to decipher the organic letters. There is not a thought of the mind, not a feeling of the heart, not an aspiration of the soul, not a passion which finds vent, not a deed which is done, that is not graved with an unfailing art in the structure of the body; its every organ and the constituent elements of each organ grow to the fashion of their exercise, and there is nothing covered that might not be revealed, nothing hid that might not be known. Is not this a high, solemn, and appalling thought? If there be a resurrection of the body, then the opening of the book at the day of judgment will be an unfolding of the everlasting roll of its remembrance; but if the body rise not again, still its life has not passed issueless, for every act has blended with and become a part of the energy of nature, increasing or diminishing the evil or good in it, and will never through all time have an end.

XI.

MAXIMS FROM LIVING MEN.

THE RT. HON. W. E. GLADSTONE.

Every generation of man is a laborer for that which succeeds it, and makes an addition to that great sum-total of achieved results, which may, in commercial phrase, be called the capital of the race.

My belief is, that as years gather more and more upon us, we estimate more and more highly our debt to preceding ages.

The hope of enduring fame is, without doubt, a powerful incentive to virtuous action, and you may suffer it to float before you as a vision of refreshment, second always and second in the long interval to your conscience and the will of God. . . . So then the thirst of an enduring fame is near akin to the love of true excellence.

In many things it is wise to believe before experience—until you may know; and believe me when I tell you that the thrift of time will repay you in after-life with an usury of profit beyond your most sanguine dreams, and that the waste of it will make you dwindle, alike in intellectual and moral stature, beyond your darkest reckonings.

Man is to be trained chiefly by studying and by knowing man.

Life should be spent in a strong, continuous effort to improve the apparatus for the guidance of life, both in thought and action.

Every real and searching effort at self-improvement is of itself a lesson of profound humility.

The day of diligence, duty, and devotion leaves us richer than it found us.

It is the office of good sense, no less than of faith, to realize this great truth before we see it, and to live under the conviction that

our life from day to day is a true, powerful, and searching discipline, moulding us and making us, whether it be for evil or for good.

Beauty is not an accident of things, it pertains to their essence; it pervades the wide range of creation; and whenever it is impaired or banished, we have in this fact the proof of the moral disorder which disturbs the world.

What we are bound to do is this: to take care that everything we produce shall, in its kind and class, be as good as we can make it.

The quest of beauty leads all those who engage in it to the ideal or normal man, as the summit of attainable excellence.

There is no breathing man to whom the alternatives of right and wrong are not continually present.

We are bound to avoid occasions of anger.

I know not what true definition there is for any age or people of the highest excellence in any kind, unless it be perpetual effort upwards in pursuit of an object higher than ourselves, higher than our works, higher even than our hopes, yet beckoning us on from hour to hour, and always permitting us to apprehend in part.

Moral elements of character are as true and often as powerful a factor in framing judgments upon matters of human interest and action as intellectual forces.

A life that is to be active ought to find refreshment in the midst of labors, nay, to draw refreshment from them. But this it cannot do unless the man can take up the varied employments of the world with something of a childlike freshness.

The three highest titles that can be given a man are those of martyr, hero, saint.

It is the law of the growth of man that the acts which he does shall themselves react upon, expand, confirm, and accomplish that constitution from which they proceeded.

Sympathy is a principle which for the most part gives increased energy to action.

Your wish is to lead a life that is manful, modest, truthful, active, diligent, generous, humble: take for your motto these wonderful words of the Apostle, where he says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report"—everything that is good is to be within your view, and nothing that is not good.

For works of the mind really great there is no old age, no decrepitude.

The climax of all art, it seems to be agreed, is the rendering of the human form.

In the sphere of personal life most men are misled through the medium of the dominant faculty of their nature.

THOMAS HENRY HUXLEY, LL.D., F.R.S.

FROM "LAY SERMONS AND ADDRESSES."

The chess-board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of Nature. The player on the other side is hidden from us. We know that his play is always fair, just, and patient. But also we know, to our cost, that he never overlooks a mistake, or makes the smallest allowance for ignorance. To the man who plays well the highest stakes are paid, with that sort of overflowing generosity with which the strong shows delight in strength. And one who plays ill is checkmated—without haste, but without remorse.

Well, what I mean by education is learning the rules of this mighty game. In other words, education is the instruction of the intellect in the laws of Nature, under which name I include not merely things and their forces, but men and their ways.

That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and

does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam-engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of Nature or of art; to hate all vileness, and to respect others as himself.

METHODS OF THE SCIENCES.

1. *Observation* of facts—including under this head that *artificial observation* which is called *experiment.*

2. That process of tying up similar facts into bundles, ticketed and ready for use, which is called *comparison* and *classification*—the results of the process, the ticketed bundles, being named *general propositions.*

3. *Deduction,* which takes us from the general proposition to facts again—teaches us, if I may so say, to anticipate from the ticket what is inside the bundle. And finally—

4. *Verification,* which is the process of ascertaining whether, in point of fact, our anticipation is a correct one.

Such are the methods of all science whatsoever; but perhaps you will permit me to give you an illustration of their employment in the science of Life.

The alleviation of the miseries and the promotion of the welfare of men must be sought by those who will not lose their pains in that diligent, patient, loving study of all the multitudinous aspects of Nature, the results of which constitute exact knowledge, or science.

XII.

FROM CHURCH DIGNITARIES.

J. L. SPALDING, D.D.,

Bishop of Peoria, Illinois.

RICHARD H. CLARKE, LL.D.,

Author of "Lives of the American Bishops."

DEVELOP ALL THE FACULTIES.

A LIVING FAITH, NOBLE ASPIRATION, STEADFAST PURPOSE, AND THE INNER LIFE.

J. L. SPALDING, D.D.,

Bishop of Peoria, Illinois, author of "Religious Mission of the Irish People," "Essays and Reviews," etc., etc., writes:—

TO be good, the unfolding of human life should tend to harmony and completeness. The American youth should strive to develop all the faculties with which he is endowed.

2. The best means of culture is a living faith in God, as the infinitely wise, true, and perfect Being—this united to high thought, noble aspiration, and steadfast purpose.

3. He should have belief in the worth of the inner life, patience and perseverance.

4. Let him observe, reflect, deny himself, and learn to trust the transforming power of labor.

Yours truly,

J. L. Spalding Bp. of Peoria

SUMMARY.

FAITH.
HIGH THOUGHT.
OBSERVE.
REFLECT.
STEADFASTNESS.
SELF-DENIAL.
LABOR.
BELIEVE IN THE INNER LIFE.

THE NATIONAL CHARACTER.

WHAT DEVELOPMENTS ARE MOST NEEDED.

RICHARD H. CLARKE, LL.D.,

Director of the Protectory, author of "Lives of American Bishops," president of various literary and art societies, contributes the following:—

AMERICAN youth cannot be well viewed as entirely separate from the nation to which they belong, nor from the families of which they are members. An American or national character fully formed would go far to form the character of our youths. The immense influx of various nationalities has greatly retarded the consolidation of our national character, and thus impeded the formation of individual character. With a well formed and cemented national character, a true and generous Americanism, the nation would tend with greater power and success to working out its great and glorious future. American youth would then receive an immense development of characteristic force, and would almost unconsciously push forward in achieving their country's destiny. I should say that American youth stand much in need of that public national spirit which generates true patriotism, and goes far to form the personal character of its youth and to fit citizens generally for their public and private vocations.

Coming more directly to details, I think that an individual character would be but imperfectly formed that

lacks any of the features you mention. What would a man be worth in the competition of the nineteenth century, who lacked a good physique; or, if possessing a good physique, was wanting in moral or intellectual power; or, if possessing all these, he was deficient in social tastes to an extent to prevent his good qualities from being felt by others; or, if he were even of a social bent of character, and possessed a good physique, intellect, morals, and yet, by neglecting the athletic and hygienic, suffered his health and strength to be dissipated, and premature death courted? The æsthetic, the love of the beautiful, might seem to some the least indispensable, but this is a great mistake; there is no character so commonplace as not to feel its influence and seek its enjoyment. No home is too humble wholly to neglect its culture. It is a powerful formative of character.

A well-balanced character needs all these and other developments to constitute the typical man of our age, or the coming man. Those other developments most needed are:

1st. Religion; for it is a noted feature of our age that practical and believing religion is disappearing among the great body of our people. Religion is the key-stone of all character. The life and teachings of Christ go farther than all else in forming a level character. I would not have our American youth become controversialists, but at least sincere Christians; and, that their light be not hid under a bushel, I would like to see them become sincere members of the church of their convictions.

2d. I think home culture and training have greatly

weakened in modern times, and the life of our young men is passed too much away from home. Home is the fountain source of education and character. Young men, stay at home!

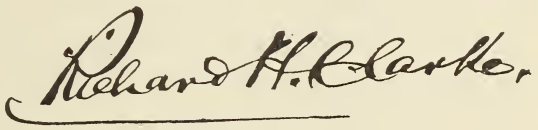
3d. I think our education is too superficial and lacking in thoroughness. Classical and scientific education should be more united in the same course than they are, and each, when pursued alone, should aim at making more thorough scholars.

4th. I think our American youth are too much given to seeking admission to a few professions, such as may be characterized as the learned professions, to the neglect of scientific, practical, and useful occupations. Thus the higher walks of life are crowded by numbers, and weakened in excellence, while we are dependent upon immigration for most kinds of mechanical, manual, and domestic labor. Every nation should possess within itself the means of complete national and domestic as well as individual life. In peace we should live as war might compel us to live, and yet avoid all occasions of war. Economy is commendable, not so much as a means for amassing wealth, as a means of being charitable, generous, and public spirited.

The special training, discipline, or culture best adapted to attain what we need would be a true missionary and apostolic spirit in religion; a successful temperance reform; the abolition of divorce; the discovery of some remedy for the social evil; the crushing out of politics as a business; civil-service reform; the ennobling of labor and the education of the laborer; punishment of all breaches of contract and of incompetency in all compen-

sated service, from the domestic service to the bank president; compelling all schools to be more thorough in their respective courses; employment and compensation to go only with special training for the work, in the family service and in every service; the union of man and woman in the same clubs (for since clubs we must have, I would not have purely men's clubs nor women's clubs); I would enhance the influence of home, and anchor the affections there; encouragement of early marriages; the substitution of peaceful arbitration in lieu of war. Such a nation would be the foremost of nations, and from her citizens must spring the coming man.

Such a nation would have a grand national character: youths of such a nation would have the most perfect individual character. The national character must be well formed before the type of individual character can be given to the citizen.



SUMMARY.

Intellectual Power.
Classical Training.
Scientific Training.
Moral Power.
A Good Physique.
Hygienic Training.
Practical Occupation.
Mechanical Labor.
Manual Labor.
Athletic Training.
Æsthetic Training.
Social Training.
Home Training.
Early and
Indissoluble Marriage.

(*By the Chief Justice of Arizona, the Bishop of Peoria, and others.*)

The American people are what may be called naturalists.

The secret of a man's power lies first in his own self-development, by which he becomes master of himself, and secondly in the skillful direction of the organized power of others, by which he becomes master of them.

We have first in order, then, the development of the inner man by that wide acquaintance with men and things which we have seen is only to be gained through the channels of literature. After the individual has been trained and perfected in the use of his faculties—that is, after he has been educated—then through combination with his fellow-men may he hope to attain those wide-reaching results which lie so far beyond the regions of mere individual effort.

The sixteenth century movement was reactive in its character; . . . it was that principle which proclaimed that *the individual was a law unto himself*—his responsibility lay within the small limits of his own caprice. . . . How remedy this? By combination, by organization—by merging the individual into a collective whole, and fighting it out on the co-operative plan. . . . But there is danger here, and to this danger we are tending. The reaction from the slavery of individualism is hurrying us into the slavery of socialism. . . . Thus is the pendulum of human nature swinging back to that other extreme.

Let the young man be prepared to enter the arena equipped and vigilant. Let the energy of his youth and the superfluous vigor of his years be directed along organized lines, for his "are the wrestling thews that throw the world." All the virtues that he possesses, in alliance with noble ends, can make him master of the situation.

TOO MUCH MONEY AND TOO LITTLE SOUL.

To our young men, however, high thoughts and heroic sentiments are what they are to a railroad president or a bank cashier —mere nonsense. Life for them is wholly prosaic, and without illusions. They transform ideas into interests, faith into a speculation, and love into a financial transaction. They have no vague yearnings for what cannot be; hardly have they any passions. They are cold and calculating. They deny themselves, and do not believe in self-denial; they are active, and do not love labor; they are energetic, and have no enthusiasm; they approach life with the hard, mechanical thoughts with which a scientist studies matter.

What we have is not what we are; and the all-important thing is to be, and not to have. Our possessions belong to us only in a mechanical way. The poet's soul owns the stars and the moonlit heavens, the mountains and the rivers, the flowers and the birds, more truly than a millionaire owns his bonds. What I know is mine, and what I love is mine; and as my knowledge widens and my love deepens, my life is enlarged and intensified.

The only example which I can call to mind of an historic people, whose ideals are altogether material and mechanical, is that of China. Are we, then, destined to become a sort of Chinese Empire, with three hundred millions of human beings, and not a divine man or woman?—is this to be the final outcome of our national life? Is the commonest man the only type which in a democratic society will in the end survive? Does universal equality mean universal inferiority? Are republican institutions fatal to noble personality? Are the people as little friendly to men of moral and intellectual superiority as they are to men of great wealth? Is their dislike of the millionaires but a symptom of their aversion to all who in any way are distinguished from the crowd?

And is this the explanation of the blight which falls upon the imagination and the hearts of the young?

The greater our control of nature becomes, the more its treasures are explored and utilized, the greater the need of strong personality to counteract the fatal force of matter. Just as men in tropical countries are overwhelmed and dwarfed by nature's rich profusion, so in this age, in which industry and science have produced resources far beyond the power of unassisted nature, only strong characters, marked individualities can resist the influences of wealth and machinery which tend to make man of less importance than that which he eats and wears—to make him subordinate to the tools he uses.

The noblest and most gifted men and women are alone supremely interesting and abidingly memorable. The aim—at least, in this way alone can I look at human life—is not to make rich and successful bankers, merchants, farmers, lawyers, and doctors, but to make noble and enlightened men.

It is our worst misfortune that we have no ideals. Who will understand that to be is better than to have, and that in truth a man is worth only what he is? Ah! do you love knowledge for itself?—for it is good, it is godlike to know. Do you love virtue for its own sake?—for it is eternally and absolutely right to be virtuous. Instead of giving your thoughts and desires to wealth and position, learn to know how little of such things a true and wise man needs; for the secret of a happy life does not lie in the means and opportunities of indulging our weaknesses, but in knowing how to be content with what is reasonable, that time and strength may remain for the cultivation of our nobler nature.

Rely on steady, faithful work.

Watch your company. Association teaches more than books. Aim to pass your social hours only with the brave, the noble, and the good.

XIII.

FROM EMINENT HEBREWS.

THE REV. G. GOTTHEIL,

NEW YORK,

Jewish Rabbi and Leader.

FELIX ADLER,

NEW YORK,

Independent Jewish Leader.

THE MORE WE ADVANCE THE HARDER THE TASK.

THE ENGLISH GENTLEMAN AND LADY AS IDEALS.

THE REV. G. GOTTHEIL,

the eminent Rabbi of New York, sends this communication :—

HO can tell what God meant us to be? Our ideal is formed from our natures, taste, environments, and fates; the more we advance the harder the task. In our restlessly searching, and therefore skeptical, age, it becomes perplexing. In religion faith is eclipsed and reason confessedly bankrupt; ethics is helpless to find a safe footing, and hope is blasted by the last word of philosophy. Pessimism rules the day.

The Christian Scriptures say: "What will it profit a man to gain the whole world if he loses his soul?" But the Light of Asia taught that this care for our souls is our original sin and the root of all evil, of death itself; and by that light walk one-third of the human race. They also hold that feeding on the flesh of living creatures after we had murdered them is the sin of sins. Our perfect man enjoys his beef and mutton and prays that the Creator of the poor innocent beast may make him truly thankful for the gifts of His mercy. Who is right?

Humanity points away from our side of the question. Those Asiatics have, for long ages, shunned strong drink; Christians found only yesterday that this was right. Must we be teetotallers? "Where Satan cannot go in person

he sends wine as his lieutenant," said the Jewish rabbis also long ago. May the ideal man smoke? I trust he may, because I like it myself. But Tolstoï just told us that its charm lies in its power to stifle conscience, and tells of men who steeled themselves to murder by a cigarette.

Are luxuries lawful? Laveley writes: "All that is really luxury cannot be other than immoral, unjust, and inhuman." I heard the originator of the beard movement in England say: "Who shaves is an atheist." Imagine! the Pope and His Grace of Canterbury atheists! May a man own houses or fields? Prudhomme brands "thief" on his forehead. Or dare we be rich? The socialist would mark us the workingman's deadly foes. Ought we feel pity for sufferers? So exalted a character as Spinoza says no; it is a passion, for all its seeming goodness, and therefore to be kept from the soul that would live after the geometrical scheme of his ethics.

Amid this whirl what remains for me but to try and stand upon my own legs and to say: The perfect man ought to be like myself minus my faults and foibles and sins, and with the good in me made much better—a corrected edition of my original. His religion should be framed on the pattern of mine, for if I knew a better one I would accept it this minute. Love his neighbor he should, provided that individual is lovable; if not, how can he do it without becoming unlovely himself? But he must be able to hate, too, for there are many hateful things in this imperfect life, and I find persons whose charity covers up all crimes to be good for little in the world.

The British are commended for being "good haters."

Loving neighbors is good, but being just to them better, far better, for I can be just to the darkest soul, which never can love, except perhaps on the Buddhist principle that he is I and I am he and that we are mutually responsible for our falls. Some Christians love the Jews dearly, but could not be more unjust to them if they hated them like Torquemada or Stöcker. In Hebrews it is promised that into the heavenly Jerusalem shall enter "the spirits of the just made perfect." The just man cannot be unjust to himself—nay, not even to please God—as Job of old contended with triumphant success.

The perfect man will, therefore, never confess himself "a miserable sinner" when he knows that he is fighting the good fight daily and every misdeed burns like fire in his bosom. Of this also I am certain, we must set before us the ideal of the English gentleman and lady, who come so near social perfection that I cannot see how the Almighty can exclude them from the company of His angels. Paradise would be tormented with envy to see some of them go to the other place, whatever their belief or unbelief may have been while they were in the flesh.

It might have been better for my reputation had I taken the hint from the Persian who said: "Those that know God are silent." I have some knowledge of the perfect man, but cannot describe him, because it takes a perfect man to do it. Not being that, I will attempt it no further.

Very truly yours,

JEWISH MAXIMS.

(Selections from the Talmud.)

Open not thy mouth to speak evil.

First learn and then teach.

Rather skin a carcass for pay in the public streets than lie idly dependent on charity.

Deal with those who are fortunate.

He who mixes with unclean things becomes unclean himself; he whose associations are pure becomes more holy with each day.

Be yielding to thy superior; be affable towards the young; be friendly with all mankind.

Silence is the fence round wisdom.

Rather be the tail among lions than the head among foxes.

Say little and do much.

When others gather, do thou disperse; when others disperse, gather.

When thou art the only purchaser, then buy; when other buyers are present, be thou nobody.

Despise no man and deem nothing impossible; every man hath his hour and everything its place.

The world stands on three pillars: law, worship, and charity.

The best preacher is the heart; the best teacher is time; the best book is the world; the best friend is God.

PROFESSOR FELIX ADLER,

Director of the Society for Ethical Culture, formerly professor of Hebrew and Oriental literature, Cornell University, New York, writes:—

IT is related of the illustrious Jewish sage Hillel that he was approached one day by a Gentile who professed himself willing to become a convert to Judaism in case the celebrated teacher whom he addressed would be kind enough to recite the sum and substance of Jewish law while he, the petitioner, was standing on one leg. And Hillel replied: "What is hateful to thee thou shalt not do unto thy neighbor; this is the substance of the law, all the rest is commentary. Go and study."

You ask me for a statement of the qualities which go to make up perfect manhood. I do not doubt that it would be possible to make out a list of such qualities. I should say, for instance, that intellectual and æsthetic culture are essential; that purity and self-control, strict honesty and truthfulness, tender sympathy with others, and a sweet spirit of patience are essential.

I should also speak of conjugal fidelity in the deepest sense of the word, and of a high ideal of friendship and of good citizenship and of devotion to the cause of human progress, and say that I regard all these as essential. Virtue cannot be split up, the whole of it lives in every part,

and the least of the virtues is as indispensable as those which are esteemed the greatest.

But I should fear that an enumeration of this sort would be of little use. It should be noted that the incident related above occurred before the days of newspapers, and that the point of the story is in the last words—"Go and study." It would not be difficult, following the example of Hillel, to condense the substance of ethical law into a brief, pithy statement which the readers might read while they are standing on one leg, or, perhaps, while they were standing on two in a crowded car on their way to their places of business. But such a statement would only be of value if men were inclined to follow the injunction of the ancient sage to "go and study." That is, to spend time and thought in digging below the surface of the statement down to its deeper meanings.

SUMMARY.

Self Culture.
Devotion to the Cause of Progress.
Strict Honesty.
Good Citizenship.
Self-control.
Æsthetic Culture.
Tender Sympathy with Others.
Sweet Spirit of Patience.
Conjugal Fidelity.
High Ideal of Friendship.

BIOGRAPHICAL DATA.

[FELIX ADLER was born in Alzey, Germany, August 13, 1851, and is the son of a Hebrew rabbi. He graduated at Columbia College in 1870, and studied at Berlin and at Heidelberg, obtaining the degree of Ph.D. After his return to America he was professor of Hebrew and Oriental Literature at Cornell University from 1874 to 1876, when he established a new religious society in New York, called the Society of Ethical Culture, to which he speaks every Sunday. His published book is "Creed and Deed," 1877.]

SELECTIONS FROM HIS WRITINGS.

FIELD OF A NEW MORAL MOVEMENT.

"Even in the abstract principle of ethics how little agreement is there, how little clearness. Here is one school of philosophy that declares sympathy is the root of morality, and that seeks to found the whole scheme of duties upon mere impulse. There is another school that tells us utility is everything, and would have us believe that all morality is nothing better than a refined egotism. There is a third that takes for its fundamental principle the theory of evolution, and asserts that the development of life is the aim of man, and that all conduct is moral which looks to that end. And these philosophers, as a rule, argue in their closets concerning the general theory of ethics, without taking greatly into account, as they ought to do, the special problems of ethics presented by actual life; without rising, as scientists do in every other department, from a detailed consideration of particular cases to a principle of explanation which shall cover those cases."

"We need to give men a clearer understanding of applied ethics, a better insight into the specific duties of life, a finer and more comprehensive scheme of moral practice. There are many problems that oppress the minds of the young as they enter manhood and womanhood for which they can find no solution in the exam-

ple of their parents. There are many grave questions for whose settlement the kindly but vague advice of fathers and mothers affords no adequate guidance. . . . Their moral judgment should be sharpened, their sensibility to the finer distinctions of right and wrong should be quickened, and a casuistical treatment of ethics such as the philosopher Kant has indicated should be attempted for their benefit. They should be taught the history of the great ethical religions. They should finally be led to construct for themselves, when they are of sufficient age, a philosophy of life based upon ethical considerations such as may serve for their guidance, their support, their solace in later years."

Of Sunday School he says: "Do they not also learn the old scheme of dogmas which the modern mind is struggling to shake off, the old cruel notions of hell, the old pitiful motive of doing good for the sake of future reward or from the fear of future punishment? To me it seems the supreme duty which parents owe to their children is to help them to rise, if possible, higher in the scale of humanity than they themselves have risen. And the unpardonable sin is the sin against the purity and freedom of a child's development."

We need also: "An ethical belief with regard to the world, a moral optimism, a belief that the universe is making for righteousness, that there is a good tendency in things. . . . It is not enough that we wrong no one and seek to help our fellow-mortals as much as is in our power. When we look abroad and see how cruel fate often is . . . then we need to rise in spirit above a present pain to a future good . . . above the present incompleteness to a future perfection."

"The conviction that the world is moving toward great ends of progress will come swiftly . . . to those who are themselves engaged in the work of progress."

XIV.

THREE AMERICAN MEN OF SCIENCE.

DR. WILLIAM A. HAMMOND,

WASHINGTON, D. C.,

Surgeon-General, Physician, Neurologist.

PROFESSOR E. D. COPE,

PHILADELPHIA, PA.,

Professor in the University of Pennsylvania, Editor of the "American Naturalist."

DR. S. V. CLEVENGER,

CHICAGO, ILL.,

Physician, Anthropologist, Author, Professor of Anatomy in the Art Institute, Chicago.

ALL THINGS WEAK ARE BAD.

A STRONG BRAIN.

DR. WILLIAM A. HAMMOND,

Ex-Surgeon General, U. S. A., eminent as a physician, psychologist, and novelist, writes:—

IN my opinion, the essential element requisite for the development of the perfect man is the possession of a good brain. For this organ supplies, either directly or indirectly, the force by means of which he is kept in relation with the external world and in good health. Through its action not only is thought produced, but the heart, the lungs, the stomach, the kidneys, and the other organs of the body perform their several offices in the economy.

If the brain is imperfect, it is very certain that its special work connected with mind, as well as the circulation, respiration, digestion, or some other function of the body, will not be thoroughly accomplished, and thus a factor of imperfectibility will exist.

[Dr. Hammond in a conversation further said:

It may be laid down as a rule that all things weak are bad.]

William A. Hammond

SUMMARY.

A Good Brain.

Good Circulation.

Good Respiration.

Good Digestion.

BIOGRAPHICAL DATA.

[William Alexander Hammond was born in Annapolis, Maryland, August 28, 1828. He graduated at the medical department of the University of the City of New York, and entered the United States Army in 1849. He established the army medical museum by special order, and suggested the plan of the "Medical and Surgical History of the Rebellion."

Dr. Hammond moved to New York in 1864, where he practiced his profession. From 1867 to 1873 he was professor of diseases of the mind and nervous system in Bellevue hospital medical college, and then was elected to a similar chair in the medical department of the University of the City of New York. Besides contributing to current medical literature, he founded and edited the *Maryland and Virginia Medical Journal*, was one of the originators of the *New York Medical Journal*, and established the *Quarterly Journal of Psychological Medicine and Medical Jurisprudence*, becoming its editor. Among his medical works in book form are "Physiological Memoirs," 1863; "A Treatise on Hygiene, with Special Reference to the Military Service," 1863; "On Sleep and its Derangements," 1869; "Insanity and its Medico-Legal Relations," 1866; "Diseases of the Nervous System," 1871; "Insanity in its Relation to Crime," 1873; and "Spiritualism and Allied Causes and Conditions of Nervous Derangement," 1876. Dr. Hammond's novels include "Lal," 1884; "Mr. Oldnixon," 1885; "A Strong-minded Woman, or Two Years After," 1886, and some others.]

SELECTIONS FROM HIS WORKS.

The brain is the chief organ from which the force called the mind is evolved.

The spinal cord and sympathetic system are capable of originating certain kinds of mental influence which, when the brain is quiescent, may be wonderfully intensified.

The Brain. Its substance is conserved by every thought, by every action of the will, by every sound that is heard, by every object that is touched, by every odor that is smelled, by every pleasurable or painful sensation, and so each instant of our lives witnesses the decay of some portion of its mass and the formation of new material to take its place.

There is an inherent tendency in the mind of man to ascribe to supernatural agencies those events, the causes of which are beyond his knowledge.

STRONG EMOTIONAL AND RATIONAL FACULTIES.

PASSIONS OF SYMPATHY IN EXCESS OF THOSE OF ANTAGONISM.

PROFESSOR E. D. COPE,

of the University of Pennsylvania, Editor of the *American Naturalist*, writes:—

HAT are the attributes of the perfect man? First physical: Height, 5 feet 10 inches; weight, 160 pounds; temperament mixed, the nervous predominating. Muscles, extensors of the leg and flexors of the arm well developed. Shinbone with triangular section. Head with medium width; profile of forehead and jaws nearly vertical, chin square, of medium size; bridge of nose high, cheek-bones not large nor very small, upper molars tritubercular, hair abundant on head and face, nutritive functions vigorous; reproductive faculties strong, but less vigorous than the productive.

Second, mental: Emotional and rational classes of faculties both strong, but the rational in command. Emotional action slow, but strong and tenacious, and rational action quick and tenacious; hence tenacity of purpose and perseverance. Passions of sympathy in excess of passions of antagonism, hence charity and long-suffering. Capacity for righteous indignation and unwillingness to submit or see others submit to wrong without protest, therefore possessing one of the first requisites of good citizenship in a republic. Other good qualities being understood, strong

conjugal and paternal passions are important for the pleasures they give, for the discipline they afford, and as an effective stimulus to industry.

Rationality strong, requiring reasons for opinions and conduct, and thus placing ends and methods of obtaining them before customs and traditions. This leads to discovery and progress, and is in opposition to that line of conduct which "follows the direction of least resistance." The latter is metaphorically as well as materially "down hill." Special attributes, or a tendency to "hobbies," very desirable (men without hobbies are worthless). Genius desirable, provided it be not present at the cost of sanity in other directions. Finally, as broad a view as possible of the interests of humanity, and willingness to conform one's course in life to the same.

E. D. Cope

THE PERFECT MAN.

SUMMARY.

Vertical Profile.

Nervous Temperament
Predominating.

Rational Faculties
Quick and Strong.

Genius.

Special Aptitudes.

Broad Views.

Well-developed Muscles.
Tenacity of Purpose.
Perseverance.

Height, 5 feet 10 inches.

Weight, 160 Pounds.

Nutritive Functions
Vigorous.

Emotional Faculties
Strong and Slow.

Passions of Sympathy in Excess
of those of Antagonism.

Strong Conjugal and
Paternal Passions.

BIOGRAPHICAL DATA.

[EDWARD DRINKER COPE was born in Philadelphia, Pa., July 28, 1840. He was educated at the Westtown academy and at the University of Pennsylvania, and studied comparative anatomy in the Academy of Sciences of Philadelphia, in the Smithsonian Institute in Washington, and in Europe from 1863 to 1864. He became professor of natural sciences in Haverford college in 1864, and later palæontologist to the United States geological survey. In 1872 he was elected a member of the National Academy of Sciences, and in 1884 was vice-president of the section on biology of the American association for the advancement of science. Among his published works are "Systematic Arrangement of the Lacertilia and Ophidia," "Synopsis of the Extinct Cetacea of the United States," "Cretaceous Vertebrata of the West," "Hypothesis of Evolution, Physical and Metaphysical," "Consciousness in Evolution," "The Origin of Will," "The Energy of Life Evolution and How it has Acted," and "The Origin of the Fittest."]

EXTRACTS FROM HIS WORKS.

HUMAN EVOLUTION.

Professor Cope, in his essay on Human Physiognomy, sets down the qualities belonging to the man of the past. Some of these features are regarded as embryonic, others as quadrumanous. The man of the future will show fewer of these than the man of the past or present. These quadrumanous and embryonic characters are as follow:

The arms were longer. The hair of the head short, the hair on the body more distributed. The nose was without a bridge, and the cartilages short and flat. The face was larger in comparison to the cranium. The forehead was less prominent, the brows and the edges of the jaws more so. The chin was retreating.

According to Professor Cope, mental qualities and functions have developed in man in the following order:

1. Hunger. Reproduction. Fear.
2. Anger. Parental instinct. Sex.
3. Power. Beauty. Wonder.

Emotions developed first, Imagination second, Reason third.

PEOPLE BECOME BETTER THROUGH INTELLIGENCE.

DEVELOP THE COMPLEXITY OF THE NERVE STRANDS BY CULTIVATION OF SENSES AND MOVEMENTS.

DR. S. V. CLEVENGER,

of Chicago, author of "Physiology and Psychology," "Artistic Anatomy," and many contributions to *The American Naturalist* of a striking and original character, writes:—

THE cardinal points to be insisted upon for the all-around development of the coming man would be the preservation of health, insistence upon one's rights and that every other person's rights should be respected, the cultivation of an ideal for life-work creditable to self and of benefit to the world, energetic and consistent living up to such ideal, and the ability to bear up under disappointments by having in mind Spencer's words, "We can accomplish little for reform, but we can take comfort in the knowledge that the little we do accomplish will endure."

In a general way, and when aberrant types are excluded, the increase of the facial angle of Camper in the evolutionary scale has a value as an index to what nature does to increase intelligence.

It is a very superficial physiognomical means of estimation, however, if associated matters are not properly considered at the same time, for the skull growth may not keep pace always with brain growth in individuals or

races, and complexity of convolutions may result to fold into smaller space the same amount of brain surface that may also be found with fewer convolutions in a larger or more roomy skull.

It is the multiplicity and complexity of the nerve strands in the brain that causes intelligence, and these are developed by proper exercise and education of the senses in relation to the finer muscular movements. The learning of something to do that will benefit the world as well as self, and deep thinking thereon, and endeavoring to understand the universe as far as possible, is best calculated to develop the brain most symmetrically, repress the evil and bring out all the good of which the highest type of man is capable, for goodness is but a high order of intelligence.

S. V. Clevenger

SUMMARY.

Increased Facial Angle.
Multiplicity and Complexity
of Brain Strands.
Educate Senses in Connection
with Fine Muscular Movements.
Endeavor to
Understand the Universe.
Ability to Bear up
under Disappointments.
Preservation of Health.
Insistence on the Rights of Others.

BIOGRAPHICAL DATA.

[Shobal Vail Clevenger was born in Florence, Italy, of American parents (his father was a sculptor of eminence), March 24, 1843. He was educated at the Jesuit college in New Orleans, and graduated from Chicago Medical College. He enlisted in the army, was surveyor, and built a telegraph line; began to study medicine in 1873, settled in Chicago in 1879, and became a specialist in nervous diseases; was pathologist to the Chicago County Insane Asylum, and is consulting physician in his specialties to the Michael Reese Hospital and to the Alexian Brothers' Hospital; and has held the professorship of anatomy in the Art Institute of Chicago. Dr. Clevenger is a member of many scientific organizations, and a frequent contributor to the scientific press. He has published a "Treatise on Government Surveying," 1874; "Comparative Physiology and Psychology," 1885; and "Lectures on Artistic Anatomy and the Sciences Useful to the Artist," 1887.]

SELECTIONS FROM HIS WORKS.

ON THE COMING MAN.

Altruism is the highest egoism, and is developed from it.

The world's history shows that people became better only through intelligence; that this made it possible for them to adopt higher expediency planes; by regard for the rights of others, each found his own rights best conserved.

So goodness is a form of wisdom, after all. Habit and conscience make it possible for us to do right for right's sake, but habit and conscience are the product of your environment and what you have inherited.

So we are forced to regard the "perfect man" as one who is suited to his particular place and environment; and as development is only possible to its fullest extent when environment, opportunity, and ability are favorable, we will have to suppose a case to which the following applies:

1. Excellent physical and mental heredity has barred out the chances of consumption, insanity, liquor addiction, criminality, decrepitude, or ugliness.

2. As "every child has the right to be well born," so he has the right to good training, and our typical better man can only come from better folk with the right ideas of nurture.

3. This entails having not too many in the family, for the lower the race the more prolific; and highest culture is possible only, as a rule, where time can be devoted to the rearing and instruction of a few children.

4. The parents should have the direct supervision of the child's care, for among the very wealthy and the very poor, neglect of children is too often the rule, and there is nothing in the world that can take the place of parental, especially motherly, love and care.

5. Circumstances do not permit one to develop as he will, or should; and as poverty produces thoughtfulness, thrift, and sympathy, and a better understanding of our neighbors' needs and characters, he who is fortunate enough to be born wealthy should be brought into closer contact with the "other half" of the world.

6. As accomplishing something in the world is the only measure of adaptability, the means for such accomplishment should be sought, but not at the sacrifice of conscience—whether acquired or ready made by ancestors.

7. He should be a man of fair size, because every one is inclined to discredit the possibility of a small man doing big things. Measure up your own list of heroes. Large-sized men are for this reason apt to be overestimated, just as titled individuals are who accomplish anything. Was it Huxley who said that Argyle was very smart—for a duke?

8. The *proper* regard for his individual interests will entail a genuine altruism which will make him not only a patriot (not of the demagogue kind) but a lover of liberty for the world. Kosciusco, Kossuth, Washington, Fayette, Garibaldi actively interested themselves in universal freedom when their own countries could spare their attention.

9. He could with great advantage be an American, for in America truth is left free to combat error; and no tyranny can be enduring under such auspices.

10. His education should be with regard to Herbert Spencer's idea that, first and foremost, that knowledge should be acquired which is of most practical worth to the individual, and that the ornamental should have last consideration. Overdoses of classical verbiage and minute details of the intrigues of courtiers would thus give place to physics and chemistry, which are of more account in this work-a-day world.

11. The cultivation of self-control, in the recognition that man is his own worst enemy.

HOW TO IMPROVE THE RACE.

Opinions of Francis G. Galton, F.R.S.

No man can achieve a very high reputation without being gifted with very great abilities; . . . few who possess the very high abilities can fail of achieving eminence.

Even if a man be long unconscious of his power, an opportunity is sure to occur . . . that will discover them.

I look upon social and professional life as a continuous examination. All are candidates for the good opinion of others.

If it ("that high Athenian breed" of men) had maintained its excellence and had multiplied and spread over large countries, it would have accomplished results advantageous to human civilization to a degree that transcends our powers of imagination.

My view is . . . that the human race were utter savages in the beginning; and that after myriads of years of barbarism man has but very recently found his way into paths of morality and civilization.

Our personalities are not so independent as our self-consciousness would lead us to believe. We may look upon each individual as something not wholly detached from its parent source—a wave . . . lifted up . . . in an . . . illimitable ocean.

There is decidedly a solidarity as well as a separateness in all human and probably in all lives whatever.

Energy is capacity for labor. It is consistent with all the robust virtues and makes a large practice of them possible. It is the measure of fullness of life; the more energy, the more abundance of it. Energy is an attribute of the higher races.

We are goaded into activity by the conditions and struggles of life. They afford stimuli that oppress and worry the weakly, . . . but which the energetic man welcomes. . . .

Sensitivity . . . would on the whole be highest among the intellectually ablest. A delicate power of sense-discrimination is an attribute of a higher race.

XV.

MORAL TRUTHS FROM LIVING AUTHORITIES.

SPENCER—BAIN—MARTINEAU.

HERBERT SPENCER:—ON EDUCATION.

For direct self-preservation, or the maintenance of life and health, the all-important knowledge is—Science. For that indirect self-preservation which we call gaining a livelihood, the knowledge of greatest value is—Science. For the due discharge of parental functions, the proper guidance is to be found only in—Science. For that interpretation of national life, past and present, without which the citizen cannot rightly regulate his conduct, the indispensable key is—Science. Alike for the most perfect production and highest enjoyment of art in all its forms, the needful preparation is still—Science. And for purposes of discipline—intellectual, moral, religious—the most efficient study is, once more—Science.

FROM "AN EPITOME OF THE SYNTHETIC PHILOSOPHY."

The conduct to which we apply the name good is the relatively more evolved conduct; and bad is the name we apply to conduct which is relatively less evolved.

Conduct called good rises to the conduct conceived as best when it simultaneously achieves the greatest totality of life in self, in offspring, and in fellow-men.

Moral conduct is more definite than immoral: the conscientious man is exact in all his transactions.

That which was physically defined as a moving equilibrium we define biologically as a balance of functions. The moral man is one whose functions are all discharged in degrees duly adjusted to the conditions of existence.

For the better preservation of life, the primitive, simple, preserva-

tive feelings must be controlled by the later-evolved, compound, and representative feelings.

This conscious relinquishment of immediate and special good to gain distant and general good, while it is a cardinal trait of the self-restraint called moral, is also a cardinal trait of self-restraints other than those called moral.

Emerging as the moral motive does but slowly from amidst the political, religious, and social motives, it long participates in that consciousness of subordination to some external agency which is joined with them.

The pleasures and pains which the moral sentiments originate, will, like bodily pleasures and pains, become incentives and deterrents so adjusted in their strengths to the needs, that the moral conduct will be the natural conduct.

From the sociological point of view, ethics becomes nothing else than a definite account of the forms of conduct that are fitted to the associated state, in such wise that the lives of each and all may be the greatest possible, alike in length and in breadth.

It is quite consistent to assert that happiness is the ultimate aim of action, and at the same time to deny that it can be reached by making it the immediate aim.

Harmonious co-operation, by which alone in any society the greatest happiness can be attained, is, as we saw, made possible only by respect for one another's claims.

Conduct in its highest form will take as guides innate perceptions of right duly enlightened and made precise by analytic intelligence, while conscious that these guides are proximately supreme solely because they lead to the ultimately supreme end, happiness special and general.

When we have got rid of the tendency to think that certain modes of activity are necessarily pleasurable because they give us pleasure, and that other modes which do not please us are necessa-

rily unpleasing, we shall see that the remoulding of human nature into fitness for the requirements of social life must eventually make all needful activities pleasurable, while it makes displeasurable all activities at variance with these requirements.

The things now done with dislike from a sense of obligation will be done with immediate liking, and the things desisted from as a matter of duty will be desisted from because they are repugnant.

That egoism precedes altruism in order of imperativeness is evident.

Such egoism as preserves a vivacious mind in a vigorous body furthers the happiness of descendants, whose inherited constitutions make the labors of life easy and its pleasures keen; while, conversely, unhappiness is entailed on posterity by those who bequeath them constitutions injured by self-neglect.

Again, the individual whose well-conserved life shows itself in overflowing spirits becomes, by his mere existence, a source of pleasure to all around; while the depression which commonly accompanies ill-health diffuses itself through family and among friends.

Both directly and indirectly unselfishness pushed to excess generates selfishness.

From the dawn of life, altruism has been no less essential than egoism.

But the identification of personal advantage with the advantage of fellow-citizens is much wider than this. Whatever conduces to their vigor concerns him; for it diminishes the cost of everything he buys. Whatever conduces to their freedom from disease concerns him; for it diminishes his own liability to disease. Whatever raises their intelligence concerns him; for inconveniences are daily entailed on him by others' ignorance or folly. Whatever raises their moral characters concerns him: for at every turn he suffers from the average unconscientiousness.

By alienating those around, selfishness loses the unbought aid they can render; shuts out a wide range of social enjoyments; and fails to receive those exaltations of pleasure and mitigations of pain which come from men's fellow-feeling with those they like.

Thus pure egoism and pure altruism are both illegitimate.

It is admitted that self-happiness is, in a measure, to be obtained by furthering the happiness of others. May it not be true that, conversely, general happiness is to be obtained by furthering self-happiness? If the well-being of each unit is to be reached partly through his care for the well-being of the aggregate, is not the well-being of the aggregate to be reached partly through the care of each unit for himself? Clearly, our conclusion must be that general happiness is to be achieved mainly through the adequate pursuit of their own happiness by individuals; while, reciprocally, the happinesses of individuals are to be achieved in part by their pursuit of the general happiness—a conclusion embodied in the progressing ideas and usages of mankind.

Gradually, and only gradually, as the various causes of unhappiness become less can sympathy become greater.

Unceasing social discipline will so mould human nature that eventually sympathetic pleasures will be spontaneously pursued to the fullest extent advantageous to each and all.

What spheres, then, will eventually remain for altruism? There are three. The first, which must to the last continue large in extent, is that which family life affords. The other two being pursuit of social welfare at large, and the opportunities afforded by accidents, diseases, and misfortunes.

We find that justice, which formulates the range of conduct, and limitations to conduct hence arising, is at once the most important division of ethics, and the division which admits of the greatest definiteness.

ALEXANDER BAIN, LL.D.

FROM "MIND AND BODY."

Hence the mental tone depends no less upon the vigorous condition of the purifying organs—lungs, liver, intestines, kidneys, skin—than upon the presence of nutritive material obtained from the food.

The last point that I will advert to is the obscure subject of narcotic stimulants—alcohol, tea, tobacco, opium, and the rest. These operate a very little way, if at all, in giving new vitality; they draw upon our vitality, even till it is much below par, postponing the feeling of depression till another day.

FROM "MENTAL AND MORAL SCIENCE."

The appetites are a select class of sensations; they may be defined as the uneasy feelings produced by the recurring wants or necessities of the organic system.

The commonly recognized appetites grow out of the periodic or recurring wants of the organic system; they are Sleep, Exercise, Repose, Thirst, Hunger, Sex.

Sex. The organic necessity here is of a less imperious kind, and the motive power lies most in the delight of gratification.

Human pursuit, as a whole, is divided, for important practical reasons, into two great departments.

The first embraces the highest and most comprehensive regard to self, and is designated PRUDENCE.

The second department of pursuit comprises the regard to others, and is named DUTY.

Morality, in its essential parts, is "eternal and immutable;" in other parts, it varies with custom.

The ethical end that men are tending to, and may ultimately adopt without reservation, is human Welfare, Happiness, or Being and Well-being combined, that is, Utility.

Of the Ten Commandments, four pertain to religious worship, six are Utilitarian.

Although Prudence and Sympathy, and the various emotions named, are powerful inducements to what is right in action, and although without these Right would not prevail among mankind, yet they do not stamp the peculiar attribute of Rightness. For this, we must refer to the institution of Government, or Authority.

PLEASURES AND PAINS.

If the enumeration of Muscular Feelings, Sensations, and Emotions be complete, it contains all our pleasures and pains. It is unnecessary to repeat the list in detail. On the side of PLEASURE, we have, as leading elements: Muscular Exercise, Rest after Exercise; Healthy Organic Sensibility in general, and Alimentary Sensations in particular; Sweet Tastes and Odors; Soft and Warm Touches; Melody and Harmony in Sound; Cheerful Light and Colored Spectacle; the Sexual Feelings; Liberty after Constraint; Novelty and Wonder; the Warm Tender Emotions; Sexual, Maternal, and Paternal Love, Friendship, Admiration, Esteem, and Sociability in general; Self-complacency and Praise; Power, Influence, Command; Revenge; the interest of Plot and Pursuit; the charms of Knowledge and Intellectual Exertion; the cycle of the Fine Arts, culminating in Music, Painting, and Poetry, with which we couple the enjoyment of Natural Beauty; the satisfaction attainable through Sympathy and the Moral Sentiment. In such an array we seem to have all, or nearly all, the ultimate gratifications of human nature. They may spread themselves by association on allied objects, and especially on the means or instrumentality for procuring them, as Health, Wealth, Knowledge, Power, Dignified Position, Virtue, Society, Country, Life.

The PAINS are mostly implied in the negation of the pleasures:

Muscular Fatigue, Organic Derangements and Diseases, Cold, Hunger, ill Tastes and Odors; Skin Lacerations; Discords in Sound; Darkness, Gloom, and excessive glare of Light; ungratified Sexual Appetite; Restraint after Freedom; Monotony; Fear in all its manifestations; privation in the Affections, Sorrow; Self-humiliation and Shame; Impotence and Servitude; Disappointed Revenge; Baulked Pursuit or Plot; Intellectual Contradictions and Obscurity; the Æsthetically Ugly; Harrowed Sympathies; an Evil Conscience.

As summed up in groups or aggregates, we have the pains or evils of Ill-health, Poverty, Toil, Ignorance, Meanness and Impotence, Isolation, and general Obstruction, Death.

Looking at human nature on the whole, we may single out as pleasures of the first order, Maternal Love, Sexual Love, Paternal Love, Friendship, Complacency and Approbation, Power and Liberty newly achieved, Relishes, Stimulants, Warmth after chillness, and the higher delights of the ordinary senses. In the absence of any considerable pains, a small selection of these gratifications, regularly supplied, would make up a joyful existence.

FROM "EDUCATION AS A SCIENCE."

The pleasures of Love, Affection, Mutual Regard, Sympathy, or Sociability, make up the foremost satisfaction of human life.

A few words on the classification of the Virtues. The cardinal virtues, in the modern treatment, are Prudence, Probity or Justice, and Benevolence.

The obstacles to be overcome are, want of knowledge and present impulse.

The aspects and departments of Prudence—as Industry, Thrift, Temperance—are all intelligible, and should be kept in view by the teacher in his scheme of the virtues.

The virtue of Probity, or JUSTICE, ranks first among our social duties or obligations.

The virtue of BENEVOLENCE is something beyond justice. It is doing good irrespective of the social necessities that justice proceeds upon.

Self-sacrifice, devotedness, kindness, pity, compassion, doing good, beneficence, philanthropy, are among the numerous designations for this portion of moral duty.

The virtue of Truth is sometimes regarded as an independent virtue; but, in reality, it is an adjunct of the others. It is a remarkably precise virtue; it does not admit of gradations, in the same sense as the others; it is a matter of yea or nay.

The one point to be steadily kept in view is this. The social aptitudes, like everything else, must be exercised; and the mode of exercising them is by directing and securing the attention upon the wants and the feelings of others. The most palpable form is Pity for manifest distress; next is Sympathy with the pleasures of our fellow-beings; and, by plying these exercises, a habit of taking interest in those about us is likely to be fostered.

JAMES MARTINEAU, D.D., LL.D.

FROM "TYPES OF ETHICAL THEORY."

The secret misgivings which I had always felt at either discarding or perverting the terms which constitute the vocabulary of character,—"responsibility," "guilt," "merit," "duty,"—came to a head, and insisted upon speaking out and being heard.

Two classes of facts it is indispensable for them to know: what are the *springs* of voluntary conduct, and what are its *effects*.

In the solution of all ethical problems we have successive recourse to two distinct rules, the Canon of Principles and the Canon

of Consequences; the former suffices for the estimation of *character*, but for the estimate of *conduct* must be supplemented by the latter.

Ethics may be briefly defined as the doctrine of human character. They assume as their basis the fact that men are prone to criticise themselves and others, and cannot help admiring in various degrees some expressions of affection and will, and condemning others.

As a spectator of men in a theatre of character, I speak of their *Morals;* as an agent, uttering the corresponding consciousness secreted at my own centre, I speak of *my Duty.*

In any case, the word duty expresses the sense we have of a *debt* which others have *a right to demand* from us, and which we are *bound* to pay.

Prudence is self-surrender to the strongest impulse; Duty is self-surrender to the highest.

In the production of moral character, Aristotle thus recognizes two factors, *instinctive impulse* and *rational election.* Of these, the first supplies the power; the second, the regulation.

SPRINGS OF ACTION.

[Following is a complete epitome of the elements of human character.—Ed.]

Appetites. Food, Sex, Exercise.

Passions. Antipathy, Fear, Anger.

Affections. Parental, Social, Compassionate.

Sentiments. Wonder, Admiration, Reverence.

Secondary Sentiments. Self-Culture, Æstheticism, Religion.

The three secondary sentiments—*i.e.*, intellectual, æsthetic, and religious ideas—may be classed together as a *Love of Culture*, a jealous care for the higher types of human thought and feeling.

The supreme place is for "*Reverence toward goodness*"—this is the apex and crown of human character.

This is the characteristic feeling toward Morality: it visits whatever is obeyed as Right between man and man.

COMPLETE TABLE OF SPRINGS OF ACTION.

(SCALE FROM LOWEST TO HIGHEST.)

1. Vindictiveness, Suspiciousness.
2. Ease, Sensual Pleasures.
3. Appetites.
4. Spontaneous Activity.
5. Love of Gain.
6. Sentimentalism.
7. Antipathy, Fear, Resentment.
8. Power, Ambition, Liberty.
9. Love of Culture.
10. Wonder and Admiration.
11. Parental and Social Affections, Generosity, Gratitude.
12. Compassion.
13. Reverence.

XVI.

VIEWS OF AMERICAN BISHOPS.

F. D. HUNTINGTON,

Bishop of Central New York.

G. F. SEYMOUR, S.T.D., LL.D.,

Bishop of Springfield, Ill.

THE FULFILLMENT OF DESTINY.

MAN'S THREE RELATIONS.

The ancient Romans divided the inhabitants of the universe into three groups—brutes, men, and gods. As modified by Christianity, this scheme would read—nature, man, God.

BISHOP HUNTINGTON

appears to place his ideal upon this basis:—

MAN, being made, not having made himself, and being a complex piece of workmanship, must find the end of his creation in the purpose of his Maker. His relations are threefold—viz., to what is above him, what is in and about him, and what is below him—*i.e.*, to God, to humanity, and to sub-human and material things. The fulfillment of his destiny is the satisfaction of these relations in accordance with the demands of wisdom or the knowledge of what ought to be known. Goodness, or the self-subordinating service of love; Justice, or active obedience to the rule of right, and Beauty, or conformity to the laws of truth, fitness, and harmony.

F. D. Huntington
Bishop of Central New York.

SUMMARY.

WISDOM.

TRUTH.

THE RIGHT.

LOVE.

BIOGRAPHICAL DATA.

[Frederick Dan Huntington was born in Hadley, Mass., May 28, 1819. Graduated at Amherst 1839, from Harvard divinity school in 1842; was ordained pastor of the South Congregational Church in Boston; in 1855 became preacher to Harvard, and Plummer professor of morals in that university, which post he held until 1860; was also chaplain and preacher to the Massachusetts Legislature. He left the Unitarian Church and took orders in the Protestant Episcopal Church in 1860. He was consecrated bishop of Central New York, April 8, 1869. Among his publications are, "Sermons for the People," 1836; "Sermons on Christian Living and Believing, 1860; "Lectures on Human Society as Illustrating the Power, Wisdom, and Goodness of God," 1860; and "Steps to a Living Faith," 1873.]

EXTRACTS FROM HIS WRITINGS.

We shall deal effectually with our moral life very much in proportion as we understand its laws. Like the body, the spirit has its laws of growth, health, welfare, and restoration from disease. They are less plain and more complicated; they are not reached by the senses; but we come to know the inward man as we know the outward, by observation, by attention, by study. We can shirk spiritual discipline; but we cannot, if we shirk it, be wise, safe, or strong.

We find also that occupation with good is the best overcoming of evil. The way to keep the lower life out is to bring the higher life in.

Behind every wrong act, every neglected duty,—the hasty word, the impatient gesture, the equivocating answer, the jealous cruelty, the reckless calumny, is yourself. Each came out of your whole character.

What we see and hear, touch, work in, eat and wear, lay up and display, is so conspicuous and ever-present that we make it a measure even of what is infinitely greater than all of it—ourselves.

THE CHRISTIAN STANDPOINT.

CLASSICAL CIVILIZATION PLUS REVELATION.

THE REV. G. F. SEYMOUR,

an eminent bishop in the Episcopal Church, writes us from Springfield, Ill. :—

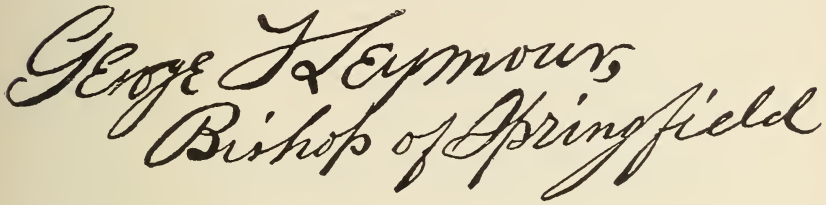
CLASSICAL civilization without Christ or direct revelation reached the conclusion that the perfection of manhood was secured when there was a sound mind in a sound body, "*sana mens in sano corpore.*" This is true as far as it goes, but it does not go half way. If education stops with the mind and produces through the agency of hygienic and gymnastic training for the body, and intellectual culture for the mental faculties, the desired result, "a sound mind in a sound body," the individual thus developed may be, and probably will be, more potent for evil than if he had remained in ignorance and were physically a wreck.

A satanic intellect acting and operating through a splendid physique is a power for evil in society which cannot be measured. It fascinates, and captures, and destroys by the charm of its presence, the subtlety of its reasoning, and the honeyed sweetness of its words. The drunken boor disgusts, the cunning thief excites contempt, the desperado appals, but the man who rises up in the grandeur of a body without blemish, and a mind well trained and furnished with learning, without principle, approaches Satan in the havoc which he works, since he first

casts a spell upon all whom he can reach, and then ruins them when they are in his power.

The perfection of manhood is only reached when there are a sound body, mind, and spirit, sustained and enlightened by the Holy Ghost. He alone can strengthen man for duty, fortify him against temptation, and develop all his powers and bring them to perfection. Back, therefore, of the school, the gymnasium, the curriculum of arts, the culture of universities, must be *the Church of the Living God*, the treasure-house of grace, whose good gifts make the man "a member of Christ, the child of God, and an inheritor of the kingdom of heaven," bring him into sacramental union with his Saviour, the man now seated in the perfection of our nature, in our humanity glorified, as He showed Himself on the Mount of Transfiguration in the presence of the representatives of all mankind, Moses, and Elijah, and Peter, James and John, now seated, I say, in the perfection of our nature on the throne of God in heaven. American youth and old age as well need first and before all things Christ to dwell in their hearts by faith, to make them humble, reverent, honorable, true, and pure. The foundation is laid in making each man recognize and feel his individuality, and his consequent personal responsibility and duty. And then the system of the Church from the beginning brings him to God, that he may believe in Him and learn from Him his duty, and receive grace to enable him to do that duty, and so reach perfection ultimately, when his pole-star, his magnet, Christ, has drawn him up to be with Him forever in heaven. This view does not in any way undervalue human

agencies and instrumentalities. The Church must be first, and all human development and acquisition must be built upon what she gives, spiritual forces to uphold the fabric and crown it in the end with perfection.



SUMMARY.

The Holy Ghost.
The Spirit.
The Mind.
The Body.

MOTTOES:—

AIDS TO SELF-CULTURE.

What man would be wise, let him drink of the river
That bears on its waters the record of Time;
A message to him every wave can deliver,
To teach him to creep till he knows how to climb.

John Boyle O'Reilly.

So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, "Thou must,"
The youth replies, "I can!"

R. W. Emerson.

Do not delay:
Do not delay; the golden moments fly!

H. W. Longfellow.

Once read thy own breast right,
And thou hast done with fears;
Man gets no other light,
Search he a thousand years.

Matthew Arnold.

Duty—that's to say complying
With whate'er's expected here;
. . . . .
Duty 'tis to take on trust
What things are good and right and just.

A. H. Clough.

Oh! whatever the fortune a man may have won,
A kindness depends on the way it is done;
And though poor be our purse, and though narrow our span,
Let us all try to do a good turn when we can.

Charles Swain.

XVII.

THE YOUNGER EVOLUTIONISTS.

GRANT ALLEN,

LONDON, ENGLAND,

Author, Philosopher, Scientist, Novelist, formerly Professor of Logic in the College of Spanish-town, Jamaica.

HAVELOCK ELLIS,

LONDON, ENGLAND,

Author, Editor.

A WELL-BALANCED BODY.

AN EVOLUTIONIST'S IDEAL.

MR. GRANT ALLEN

writes:—

THE one condition essential to the proper development of a human being is a sound, equally balanced, beautiful body, perfect alike in structure and function. For this sums up in itself all possible good qualities.

It implies health, strength, enjoyment, morality.

It implies an active, well-developed, judiciously stored brain.

It implies correct relations with one's fellow-creatures.

It implies a love of work, of right, of nature, of art, of letters, of pastime, of general well-being.

It implies freedom from superstitious phantasms or religious fears.

It implies a wholesome and vigorous sexuality, with normal activity of the correlated paternal and maternal feelings.

It implies a good digestion, a good heart, pure social instincts, and abundant sympathies.

Whoever is lucky enough to be born with all these cannot be far from the kingdom of heaven.

Whoever has missed them may make up to some extent for the initial loss by exercise, fresh air, a university education, foreign travel, a simple diet, deliberate attention to pictures, books, plants, animals, and scenery, the society

of the best and most wholesome men and women, and a careful avoidance of everything that is coarse, low, ugly, unhealthy, over-stimulating, retrograde; sensuous, sanguinary, disgusting; superstitious, false, provincial, or Philistine. But it is best, like Paul, to be "born free;" artificial emancipation, as of the Virginia negro, is at best but a poor and unsatisfactory substitute for a natural birthright.

SUMMARY.

Well-developed, Active,
Judiciously Stored Brain.
Love of Nature.
Love of Art.
Freedom from Superstition.
Love of Letters.

Strength.
Exercise.
Love of Pastime.

Health.
Love of Right.
Love of Work.
Good Digestion.
Morality.
A Simple Diet.

A Good Heart.
Pure Social Instinct.
Abundant Sympathies.
Active Paternal and
Maternal Feelings.
Right Relations with
Fellow-creatures.
Love of General
Well-being.

BIOGRAPHICAL DATA.

[GRANT ALLEN was born in Kingston, Canada, February 24, 1848. He graduated at Oxford, England, in 1871, and in 1873 was appointed professor of logic and philosophy in Queen's College, Spanish-town, Jamaica, and from 1874 to 1877 was its principal. Some of his published works are "Physiological Æsthetics," in 1877, "Anglo-Saxon Britain," "Strange Stories," "Charles Darwin," and four novels, "Philistia," "For Mamie's Sake," "Babylon," and "In All Shades." He has written under the names of Cecil Power and James Arbuthnot Wilson.]

SELECTIONS FROM HIS WORKS.

BEAUTY.

Beauty is one of the very best guides we can possibly have, as far as race-preservation is concerned, of any man or woman as a partner in marriage. Good teeth mean good deglutition, a clear eye means an active liver, scrubbiness and undersizedness mean feeble virility. Nor are indications of mental and moral efficiency by any means wanting as recognized elements in personal beauty. A good-humored face is in itself almost pretty. A pleasant smile redeems unattractive features. . . .

What we fall in love with, then, as a race, is in most cases efficiency and ability.

Our love for human beauty is in a last resort a love for all that is healthy, noble, and admirable in the human mind and in the human body.

THE PRIDE OF IGNORANCE.

People are almost always in their heart of hearts proud of themselves from top to bottom. They are proud of their very weaknesses and failings. The ugly man is proud that he is not one of those conceited jackanapes that strut about the streets. . . . The miser is proud that he is not a wretched fool of a spendthrift,

the spendthrift is proud that he is not a horrid old curmudgeon of a miser. The drunkard prides himself on not being a nasty straight-laced teetotaller; the libertine prides himself on not being one of those ugly, sour-faced, oily hypocrites who look as if they had swallowed a poker in their youth and never digested it. So it is probable the ignorant man prides himself on not being a dry stick of a pedant—on knowing the world of men and things, not mere dull and empty, useless book-knowledge.

GENIUS.

The genius only differs from the man of ability as the man of ability differs from the intelligent man, and the intelligent man from the worthy person of sound common sense. The sliding scale of brains has infinite gradations, and the gradations merge insensibly into one another.

The genius is nothing more in the last resort than a man endowed with an extraordinary capacity for taking pains.

Michael Angelo, Leonardo, Macaulay, John Stuart Mill, and George Eliot are cited. Darwin was the most striking example that ever lived of genius considered as an infinite capacity for taking trouble.

Each one of us can come much nearer to being a genius by our own deliberate exertions than we perhaps ever before suspected. Instead of those exceptional persons being divided from common humanity, as many good souls imagine, by an impassable barrier, there is really no possibility of drawing a line between the dull people, the sensible people, the intelligent people, the clever people, the people of talent, and the regular geniuses. From top to bottom the scale of ability goes on gradually by infinitesimal gradations, and there is nothing in the last resort to mark the very greatest men and women from those just beneath them in the intellectual scale, except, perhaps, a rather greater amount of pains-

taking attention. Granting this—and all example shows it to be true—it is quite possible for every one of us to raise ourselves several grades higher in the scale by the simple process of taking more trouble with everything we do.

ATTAINABLE IDEALS.

To make the great thoughts of poet and philosopher, of essayist and thinker, of scholar and orator, familiar to every English and American lad and maiden, to bring home art to the firesides of the million, to diffuse the wonderful discoveries of science among the widest possible appreciative audiences, to stimulate all the higher tastes for music and reading and country scenery and the study of nature and the delights of all æsthetic sense—this is a true means of making thousands of lives more really successful —that is to say, happier, fuller, and worthier of a reasonable creature's living—than they are in the present condition of society. The man who secures a moderate competence, according to the ideas of the rank in which he was brought up, and who passes his leisure time in constant spiritual intercourse with Shakespeare and Milton, with Locke and Emerson, with Reynolds and Gainsborough, with Beethoven and Mendelssohn, with cloud and sunset, with bee and butterfly, with fern and flower, and with the deep response of human sympathy, has surely succeeded in life immeasurably more truly than if he had spent his entire time poring over the delightful details of his ledger and day-book, and had died leaving a personalty valued for probate at not less than one hundred thousand pounds sterling.

THE QUESTION OF QUESTIONS.

MR. HAVELOCK ELLIS,

of London, editor of the "Mermaid Series of the Old Dramatists," the "Contemporary Science Series," and author of "The New Spirit," writes:—

YOUR inquiry is indeed the question of questions. Alas! my opportunities for the scientific investigation of the perfect man have been limited—extremely limited. I could not possibly write two hundred words about him. I should say that nothing is more essential to the perfect man (or the perfect woman either, for the matter of that) than a sound mind in a sound body. Then give him "world enough and time" to expand in. Last, but not least, be sure to recognize him when you have got him.

Yours faithfully,

Havlock Ellis

SUMMARY.

SOUND MIND.

SOUND BODY.

THE NEW SPIRIT.

Quoting Heraclitus, the author says: "Wisdom is to speak truth and consciously to act according to nature." Three influences are at the present time discernible: the influence of science, the influence of woman in practical affairs, and the tendency toward democracy. Education, as we understand it now, must be founded on the harmonious exercise of body, senses, and emotions, as well as intellect; the whole environment is the agent of education. That is why we are now extending the meaning of the word indefinitely. Fresh air, good food, manual training, the cultivation of the art instincts, physical exercise and abundant recreation, wholesome home relationships—these are a few of the things which we now recognize as essential parts of the rational education of every boy, and which we are seeking to obtain for all. Nor is education in this sense incompatible with intellectual development; on the contrary, it is the only sound foundation for such development. . . . We seem, indeed, to be rapidly approaching a period in which the excessive intension of knowledge, its confinement to a few persons, will give way to a marked extension of knowledge. Such a process is in the lines of our democratic advance. It is for the advantage of the men of science who have paid for the seclusion of extreme specialism by incapacity to understand popular movements and popular needs, it is for the advantage of all, that there should be no impassable gulf between those who know and those who are ignorant. It is well to sacrifice much, if we may thereby help to diffuse the best things that are known and thought in the world, and make the scientific attitude even more than scientific results a common possession.

While a process of socialization is rapidly developing, individual development, so far from stopping, is progressing not less

rapidly. It is too often forgotten that the former is but the means to secure the latter. While we are socializing all those things of which all have equal common need, we are more and more tending to leave to the individual the control of those things which in our complex civilization constitute individuality. We socialize what we call our physical life in order that we may attain greater freedom for what we call our spiritual life.

ART AND RELIGION.

It is by art and religion that men have always sought rest. Art is a world of man's own making in which he finds harmonious development, a development that satisfies because framed to the measuring-rod of his most delicate senses. Religion is the anodyne cup—indeed, of our own blood, at which we slake our thirst when our hearts are torn by personal misery or weary and distracted by life's heat and restless hurry. . . . The old mystic spoke truly when he defined God as an unutterable sigh. Now and again we must draw a deep breath of relief—and that is religion. That no intellectual belief or opinion is necessarily bound up with religion, it is nowadays unnecessary to show.

Art is nothing less than the world as we ourselves make it, the world remoulded nearer to the heart's desire. The art instinct makes labor joyous; joy is the prime tonic of life.

The authors in whom Havelock Ellis finds the source of the new spirit are Diderot, Heine, Ibsen, Walt Whitman, and Tolstoi.

XVIII.

ADVANCED IDEAS FROM BOSTON AND BROOKLYN.

THE REV. O. B. FROTHINGHAM,

Boston, Mass.

THE REV. MINOT J. SAVAGE,

Boston, Mass.

THE REV. JOHN W. CHADWICK,

Brooklyn, N. Y.

THROUGH NATURAL LAWS.

RISE FROM THE KNOWN TO THE UNKNOWN.

THE REV. O. B. FROTHINGHAM

writes:—

CERTAIN theologians assume the usual beliefs of the Church of England and seek to reconcile them with the principles of modern science. The present tendency is just the other way. We assume the validity of natural law and thence feel our way upward toward higher principles. In accordance with this tendency we must start with the physical organization. The perfect youth of to-day takes his body for granted, and aims first of all at a full animal development.

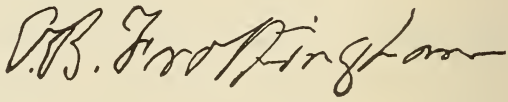
Health, therefore, is the prime requisite, and by "health" I do not mean the strength that comes by the practice of athletics, for this may be a source of weakness, educating some powers at the expense of others.

But by "health" I mean the perfect circulation of the blood, and the even balance of the muscular and nervous systems; such a condition as is enjoyed by one who has plenty of air and light, good digestion, quiet sleep, and does not drain off his native force by excess of any kind, either of drink, or tobacco, or strong tea or coffee, but who relies on the original constitution for all the strength required by the exigencies of common life.

Without health there is no just sense of beauty, no sound intelligence, no wholesome feeling, no reasonable virtue.

Mere health, of course, does not bring all these good things, but it does lay the foundation for them. The healthy man must remember that he is a man, not a brute beast living for pleasure; that his aim must be knowledge —the knowledge of real things, of actual relations with men and women. All finest things may be added to this knowledge—justice, love, service, adoration—but this must come first, afterwards those graces which are the crown of our humanity.

Sincerely yours,



SUMMARY.

Knowledge.
Adoration.
Health.
Ambition.
Physical Development.
Love.
Justice.
Service.

BIOGRAPHICAL DATA.

[Octavius Brooks Frothingham was born in Boston, November 26, 1822. Graduated at Harvard in 1843, and after studying in the divinity school was ordained pastor of the North Church (Unitarian) at Salem in 1847. He preached in Jersey City, N. J., and afterwards in New York, where he became pastor of a church that in 1860 was organized as the "Third Unitarian Congregational Church," and represented the most radical branch of his denomination. He dissolved this society in 1879 and went to Europe, and on his return in 1881 he formally withdrew from specific connection with any church, and since then has devoted himself to literature. In 1867 he became first president of the Free Religious Association, and was for a time art critic of the New York *Tribune*. He has published "Stories from the Lips of the Teacher," 1863; "The Religion of Humanity," 1873; "Transcendentalism in New England," 1876; "The Cradle of the Christ," 1877; "Life of Gerrit Smith," 1878; "Life of George Ripley," 1882; and "Memoir of William Henry Channing," 1886.]

EXTRACTS FROM HIS WORKS.

THE HIGHER SENTIMENTS.

The sentiment of honor it is which makes the common man a gentleman. It gives the gentleman his quality of gentleness. It takes the ordinary coarse stuff that human nature is made of and transfigures it till it becomes a fine ideal essence. It makes a man ready to pledge his life rather than compromise the fair purity of his character.

There is not one of us who may not become transformed and illuminated by an idea, a thought, a vision, a sentiment. Learn to love a noble person; learn to admire a heroic deed; fall under the influence of some man or woman who is the incarnation to your imagination of dignity, grace, serenity, and purity. No matter whether the qualities are there or not, if you *think* they are there, they are there for you. Cling to what you think is there. Worship your ideal, though it be nothing but an idol. If you give it attributes such as you admire, then you admire the

attributes. Continue to admire the attributes. Whether the idol is cast down or not, whether your form passes away or not, cling to your idea; worship your dream; follow your vision, and gradually you will find that your interior qualities are undergoing change; your life is becoming ennobled, your purposes are becoming firm and serene, and you yourself are gradually floating up to higher regions of being.

THE GOSPEL OF CHARACTER.

The gospel of character is the one universal gospel, proclaimed everywhere in all ages; always in the same spirit, always with essentially the same substance, frequently in the same language.

The first truth of this gospel is that character is the Alpha and the Omega, the first and the last word, the beginning and the end.

CLASSIFICATION.

I divide men into three classes: *males*, *men*, and *gentlemen*. By the same rule there are *females*, *women*, and *ladies*.

THE HEART THAT LOVES ALL LOVELY THINGS.

A POEM IN PROSE.

THE REV. M. J. SAVAGE

sends the following gem:—

THE perfect man will be:

1. A perfect animal.

2. A trained, clear-seeing, unbiassed intellect, whose one thirst is for truth.

3. A taste that sees and appreciates all beauty.

4. A heart that loves all lovely things.

5. A sympathetic beneficence that would have all men lifted to the highest.

6. A soul or spirit that recognizes kinship with the Eternal Spirit and ever aspires toward a fuller spiritual life.

These all blended in one being, not that he has these things, but is these.

Truly,

M. J. Savage

SUMMARY.

TRUTH.
SOUL.

ANIMAL STRENGTH.

TASTE.
HEART.
SYMPATHY.
BENEFICENCE.

ANIMAL HEALTH.

[MINOT JUDSON SAVAGE was born in Norridgewock, Maine, June 10, 1841. Was educated at Bowdoin College, graduated from Bangor Theological Seminary in 1864, and became a Congregational missionary in California. Has been pastor of churches in Massachusetts and Missouri; in 1873 had charge of a Unitarian church in Chicago, and since 1874 has been pastor of the "Church of the Ninety" in Boston. He has published "Christianity, the Science of Manhood," 1873; "The Religion of Evolution," 1876; "Life Questions," 1879; "The Morals of Evolution," 1880, and many other works.]

EXTRACTS FROM HIS WORKS.

CHRISTIANITY THE SCIENCE OF MANHOOD.

These important factors of manhood must present harmony of combination. When either one has a disproportionate growth or a disproportionate control, the harmony of manhood is gone. . . . It is a lack of equilibrium. The past failures of the world are found just here.

When the body assumes supremacy, then results the sensualist type. This is the grossest form of error.

The intellect also may rule to the destruction of true manhood. He is worth very little who is not intellectual; but . . . if intellect deposes or dwarfs the affectional nature, it makes a man of a hard and unattractive type.

Those characters in which the affections predominate over the other factors produce a manhood not degraded like sensualism, not hard or arrogant like intellectualism—it is rather partial and weak, doing injustice through inability to hold by the right against the current of impulses and inclinations.

The type of man that is formed by the enthusiastic exaltation of the religious faculty, to the prejudice and disregard of the other factors of manhood, is in some respects worse than any of the others. Wielding the most awful motives, . . . despising

and degrading the physical, it cuts loose from the anchorage of facts. . . . It makes the Pharisee, the bigot, the fanatic.

"Man should be a pyramid, having his body for the base, his religious faculty for the apex, with heart and brain between," quotes Coleridge in "Morals of Evolution." (Obeying laws and knowledge is morality.)

> "What wouldst thou have a good, great man obtain?
> Health, title, dignity, a golden chain,
> Or heap of corses which his sword hath slain?
> Goodness and greatness are not means, but ends!
> Hath he not always treasures, always friends,
> The good, great man? Three treasures,—love and light
> And calm thoughts, equable as infants' breath,
> And three fast friends more sure than day or night,—
> Himself, his Maker, and the angel Death."

CHERISH GENEROUS IDEAS.

PERFECTION A RECEDING GOAL.

THE REV. JOHN W. CHADWICK

writes:—

SHOULD say, first to be well born—*i.e.*, of good physical and intellectual and moral stock.

Second, to be well reared—*i.e.*, without too much indulgence or restraint in habits of obedience and temperance and kindliness.

Third, health, with as little thought of it as possible, but with some toughening and habits of exercise, walking and swimming, and remembering that "there is nothing so good for the inside of a man as the outside of a horse."

Fourth, a good education, of which any college or other youthful training is only the beginning; it requires a life-long habit of reading good books of many kinds—literary, scientific, poetry, novels, history, biography.

Fifth, moral training—first, that of parents and teachers, then taking one's self in hand—the means of this the companionship of pure-minded, wholesome friends; the reading of the lives of men of truth and courage and public spirit and fidelity to personal conviction; thinking for one's self instead of accepting the Church or party shibboleth, and having the courage of one's opinions.

Sixth, a good heart—*i.e.*, loyalty to the affections of home and friendship, and a helping hand for those who are stumbling or falling in the way.

Seventh, the cultivation of the religious nature; the avoidance in religion of conventionality and superstition; the widening of our religious sympathies through acquaintance with the thought and noble personality of many different sects, and the curing of our Christian narrowness and conceit by the comparison of Christianity with other great religions; the discouragement in ourselves of the habit of adopting things because they are new any more than because they are old, or for any reason except that they are true and good.

With due regard to all these things, a man will still come far short of perfection, which is a receding goal. But it is something to cherish generous ideas. As Browning sings:

> "'Tis not what man does that exalts him,
> But what man will do."

SUMMARY.

Intellect.	
Education.	
Reading.	
Religion.	
	Obedience.
Health.	Exercise.
Temperance.	
Moral Training.	A Good Heart.
	Kindliness.

[JOHN WHITE CHADWICK was born in Marblehead, Mass., October 19, 1840. He graduated from Harvard divinity school in 1864, and the same year became pastor of the Second Unitarian Society in Brooklyn. He has published "Life of N. A. Staples," "A Book of Poems," "The Bible of To-day," "The Faith of Reason," "Some Aspects of Religion," "The Man Jesus," "Belief and Life," "Origin and Destiny," "In Nazareth Town: A Christmas Fantasy," and "A Daring Faith."]

EXTRACTS FROM UNITARIAN WORKS.

THE MAKING OF SOULS.

In one of his New Year sermons Dr. Chadwick quotes George Eliot saying, "With a new person you can begin many things, even to being a better man." It is well to begin that with the New Year also.

Of the myriads of people who have been born since the earth began to bear mankind (some thousand or two centuries ago, it may be), how many have become souls,—creatures governed by reason, by tender love, by high moral purpose? How many have differed essentially in modes of living, in their observation of the world they lived in, in the regulation of their passions toward other beings, from dogs, jackals, or wolves? The majority of persons whom, with due reverence for the word, we may call souls,—thoughtful, helpful, self-controlled, of generous aim,—are not *born*, but *made* by the life in which they dwell.

The object of your and my living is that we may turn out the most many-sided and complete souls attainable by our constitution.

The finest types of souls are composed of varied qualities which balance and complement one another; they must be brave and tender; they must be confident and modest; they can be stern and inexorable toward wrong, yet pitiful toward the weak.

XIX.

IMPROVE OPPORTUNITIES.

THOMAS K. BEECHER,

ELMIRA, NEW YORK,

Congregational Clergyman and Author.

INFINITE VARIETY.

WHEN SHALL WE BE FULL GROWN?

THE REV. THOMAS K. BEECHER

writes:—

I MORE than suspect that "perfect," when spoken of man, should mean full grown—"the stature of a perfect man," *i.e.*, a grown-up man. And it doth not yet appear what we shall be.

Probably, too, there is to be infinite variety—no two alike—but all "perfect," *i.e.*, each one filling out his pattern, his opportunity, and his social place in the kingdom of God that shall one day appear.

Thos K. Beecher.

SUMMARY.

Full Growth.
Pattern Followed.
Opportunity Improved.
Social Place Filled.

[Thomas Kinnicut Beecher was born in Litchfield, Connecticut, February 10, 1824. He graduated from Illinois College in 1843; removed to Williamsburg, N. Y., in 1852, and became pastor of the New England Congregational Church, and in 1854 he went to Elmira, N. Y., to take charge of the Park Church. Mr. Beecher has published "Our Seven Churches," a series of lectures.]

BEECHER MAXIMS.

(H. B. Stowe, T. K. Beecher, H. W. Beecher.)

It is better to try and fail . . . than never to try at all.

Do not our failures and mistakes often come from discouragement?

The saddest hours of life are when we doubt ourselves.

People who hate trouble generally get a good deal of it.

What's called common sense is largely a matter of good diet and digestion.

A man must be a good animal before he can be a good man.

To comfort human sorrow, to heal and help the desolate and afflicted, irrespective either of their moral worth or of any personal reward, is certainly a noble and praiseworthy object.

Many people seem to feel that the only way of return for those who have wandered from the paths of virtue is the most immediate and utter self-abasement.

Something definite to do, is, in some crises, a far better medicine for a sick soul than any amount of meditation and prayer.

A true gentleman is different from anybody else, even if he be sea-sick.

QUOTATIONS FROM HENRY WARD BEECHER.

"A great common people built up in thrift, honor, purity, faith, and piety, express the religious ideas of an age better than can the costliest and most skilfully-wrought architecture."

"Public sentiment is to public officers what water is to the wheel of the mill."

"A child is not educated who has not physical education, social education, intellectual education, industrial education, professional education, and spiritual education."

"College learning is very much like snow; and the more a man has of it the less can the soil produce. It's not till practical life melts it that the ground yields anything."

"A man that has not more truth, more honesty, more purity than the law requires, is scarcely fit to be ranked among our fellow-men!"

"The word of God is a grand encourager of the supreme use of the understanding of men, both in things secular and in things spiritual and divine."

"Man with his faculties is like a band of music. Here is your trombone, here are your flutes, the cornet and the French horn. It requires long drill for each instrument. It is the very business of life to teach men the use of their several parts, and the harmony of the whole."

"A man is safe just in proportion as you develop the whole of him, and dangerous in proportion as you permit him to be little. The more you develop man the safer he grows. Virtuous intelligence is national insurance."

"Of all miserable men, they are the most miserable who have been educated intellectually, who have fine tastes and strong emotive powers, but no sort of ability to get along when obligated to shift for themselves. The ability to convert ideas to things is the great secret of outward success."

"Every man should build himself up in such manhood, strength, and beauty that other men will say, 'Show me the path that he has trod.'"

"Few men try all their faculties; most men are like gunboats,

carrying a single heavy gun, with which they do most of their fighting, the rest being done with small-arms."

"A man that has simplicity, honesty, truthfulness, purity, and fidelity, whether he is rich or poor, is prosperous."

"There is a specialty of work in the world for each man. But the man must search for it, for it will not hunt for the man."

"God does a more wonderful thing when He holds all your faculties in such nice adjustment and perfect play that you win success, than if He had wrought that success Himself by a miracle."

"You cannot succeed in life by spasmodic jerks. You cannot win confidence, nor earn friendship, nor gain influence, nor attain skill, nor reach position, by violent snatches."

"No man is prosperous whose immortality is forfeited. No man is rich to whom the grave brings eternal bankruptcy."

"Always reason up, never down. Give the greater advantage to the moral element, benevolence, conscience, humanity. The broader the pattern a man is made upon, the better can he control the elements of success."

"There is much in life that is easily overcome, if there be a positive and steadfast resistance to it. But if we are languid and pulseless we become a prey to it."

"It is the passions that wear, the appetites that grind out the force of life. Excitement in the higher realm of feeling does not wear men out or waste them. The moral sentiments nourish and feed men."

"We have an order of nobility in the United States. We call it *the common people.* We believe it to be the most sublime order of nobility that the world has ever seen."

XX.

IDEALS FROM FLORENCE AND ROME.

JACOB MOLESCHOTT,

ROME, ITALY,

Physiologist, Professor in the University of Rome.

COUNT DE GUBERNATIS,

FLORENCE, ITALY,

Philosopher, Historian, &c.

HARMONY OF MIND, HEART, AND TASTE.

PROFESSOR MOLESCHOTT,

the celebrated chemist, physiologist, and anthropologist, author of "Licht und Leben," professor in the University of Rome, creates his true man thus:—

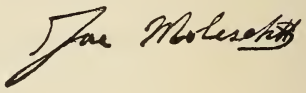
ENOUGH intelligence to have proper opinions, and always sufficient courage to do them justice, in word and deed; indulgence to understand the convictions of our adversaries; great capacity of admiration, without rambling to ecstasy; trust in our faculties, with the full consciousness that no man is infallible, that the wisest is only an instrument of that progress which daily passes over his head, heart, and will, that we all have our weak moments, in which the humblest may prevail. From this ensues that, to approach perfection, we must know our limits, always desirous to widen them.

We must not only belong to our study, to the love of our beloved, but to the public life. We must contribute to the benefit of mankind. To attain this aim, we must develop our own self in every direction.

For knowledge and virtue remain poor and bare, unless they are warmed and colored by beauty.

Only from the harmony between mind, heart, and taste arises that constant affection which is measured alone by ethics, that surety of tact which makes us graceful in private and public society, that inward peace which shows us

the spring of happiness in our own selves. A "perfect man" would always find serenity in his mind and power in his limits, because conscience is liege to nature, and to know it well means to be armed against adversity.



SUMMARY.

PROPER OPINIONS.
CAPACITY OF ADMIRATION.
UNDERSTAND CONVICTIONS OF ADVERSARIES.
KNOW OUR LIMITS.
SERENITY OF MIND.
SURETY OF TACT.
WE BELONG TO OUR STUDY.
HAVE COURAGE OF OPINIONS.
POWER, WITHIN LIMITS.
WE BELONG TO PUBLIC LIFE.
HARMONY BETWEEN MIND, HEART, AND TASTE.
WE BELONG TO OUR FAMILY.
CONTRIBUTE TO BENEFIT MANKIND.

A NOBLE EDUCATION.

AUGMENT THE GENERAL HAPPINESS, THE ITALIAN IDEAL.

COUNT ANGELO DE GUBERNATIS,

one of the foremost of Italian literati, biographer, historian, orientalist, critic, author of "Animal Mythology," and many learned works, writes in French. Following is a slightly abridged translation of his letter:—

"EQUALITIES essential for the development of perfection in man?"

I believe that, above all, great effort should be made to assure to every man that is born a roof that shall be his own, and his daily bread, to assure him a certain state of independence. Outside of these conditions, each man is born into a species of slavery. After this, one may desire for him fame (*la gloire*), fortune, power, the highest wisdom, sanctity, heroism; but it is urgent to provide so that each man may be able to present himself free in face of the struggle for life.

After that condition, I regard as a necessity for a perfect life a complete development of the physical forces in early years. Physical health is a basis for moral health; man ought to find himself the equal of man first as regards health. Mothers, nurses, and educators ought to be in a way physicians—with large views.

The primary instruction of the child should be clear and laid upon a solid foundation. The earth and man are the subjects that ought to be made to interest youth above all others; geography and history in broad outline, and, as it

is ever alive with a philosophical spirit, seeking to inculcate in each individual the sentiment of his responsibility in life, thus giving him a moral force which is as necessary as that of the physique. These two forces united form the veritable character.

A career may be chosen according to taste, fitness, and inclination.

A most important and difficult thing is to bring art into one's life. If we can put our artistic sentiment to the profit and the embellishment of our actions; if in the accomplishment of our duties we can put the force, the fire, and the good taste of the artist; if we seek the good and the happiness of others with the same persistence and fervor with which we pursue material well-being, following that grand philosophy of augmenting the amount of happiness upon the earth—we shall receive in the general good a part so large that we can turn our profits, as one can swim better in plenty of water, as one can breathe better in abundant air. Our greatest perfection, then, lies in the happiness that we ourselves have created.

ANGELO DE GUBERNATIS.

SUMMARY.

Wisdom.		
Fame.		
Sanctity.	Power.	
	Heroism.	
Independence.		
Physical Health.		
Moral Health.		
Character.		Artistic Sentiment.
Fortune.		General Happiness.

XXI.

AMERICAN PROFESSORS SPEAK.

PROFESSOR B. A. HINSDALE,

ANN ARBOR, MICH.,

University of Michigan.

PROFESSOR JOSEPH JASTROW,

MADISON, WIS.,

University of Wisconsin.

DR. D. A. SARGENT,

CAMBRIDGE, MASS.,

Teacher of Gymnastics in Harvard University.

WELL-BALANCED BODY AND MIND.

RELATIVE PERFECTION.

PROFESSOR B. A. HINSDALE

writes:—

IT was with good reason that the Hebrew Psalmist exhorted men to "mark the perfect man." No living man can tell absolutely what a perfect man is. All ideals of human perfection depend upon country, time, state of civilization, and individual bias. The Athenian ideal differed widely from the Spartan ideal in antiquity, and both of them differ more or less from any ideal received at the present day. The adoption of the Christian ideal does not end the difficulty, for this ideal must be interpreted by different minds having different standards. Then, were the difficulty growing out of the ideal overcome, we should still be confronted by the fact that no man can actualize, or realize, his own ideal. Hence, human perfection is wholly relative.

Relative perfection assumes, first, a perfect human infant to begin with, and a perfect development following. This involves a balance (1) of the body and the mind; (2) of the various powers of the body, and (3) of the various powers of the mind. The balance can be produced, so far as it can be produced at all, only by a wide and varied training, whether of body or mind

Exercise that develops the arms does not equally develop the legs. The intellect, the sensibility, and the will are not strengthened in equal measure by the same activities; each requires a regimen in large measure suited to itself. Hence, the most arduous effort that man can make is the effort to attain perfection.

SUMMARY.

TRAINING OF INTELLECT.

TRAINING OF THE WILL.

TRAINING OF THE BODY.

TRAINING OF THE SENSIBILITIES.

BIOGRAPHICAL DATA.

[BURKE AARON HINSDALE was born in Wadsworth, Ohio, March 31, 1837. He was educated at Hiram College, where he was a pupil of James A. Garfield, and became a clergyman, being pastor of churches in Solon and Cleveland, Ohio. In 1869–70 he was professor of history and English literature in Hiram College, and was appointed president of that institution in 1870, which office he continued to hold until 1882; was superintendent of public schools in Cleveland from that year until 1886. He has published "Genuineness and Authenticity of the Gospels" in 1870; "Jewish Christian Church" in 1878; "Republican Text-Book" in 1880; "Garfield and Education" in 1881; "Schools and Studies" in 1884, and edited "The Life and Works of James A. Garfield" in 1882–85.]

MENTAL PLIABILITY.

APPRECIATE THE OLD, ADVANCE THE NEW.

PROFESSOR JOSEPH JASTROW

writes:—

WHILE we must all admit the utility and inspiration of ideals, even when they are far from realizable, it is questionable whether any single ideal will satisfy the requirements of a civilization so inexpressibly complex, and ever increasing in complexity. Is it not rather diversity of ideals, specialization, the power of being a leading factor in a purpose larger than one's individuality, that is to shape the coming man? Bearing in mind this strong differentiating tendency of a complex civilization (for in an anthropological sense it is utterly false that "all men are born equal"), we may, perhaps, still indicate certain of the more general qualities equally desirable and useful in all callings and functions.

Of these I would single out as most representative, mental pliability, a freedom from subservience to inherited and outgrown notions and beliefs, the power to originate and to adapt one's self to the newly originated, to be not "dumb, driven cattle," but the "heroes in the strife." When we consider the enormous obstructions that have been placed in the way of so many invaluable intellectual and ethical reforms and reformers, we realize how differently might have been the pages of history had mental

pliability, with its ethical counterpart, tolerance, held sway over the masses.

The lower races are distinguished from the higher by a more rapidly completed development, as well as by an earlier waning of the powers, the period of preparation, of adaptability to the environment, being more limited. With this goes a more rigid conservatism, perhaps an unreasoning mental tenacity, if not obstinacy. How little does our commonly used term "open to conviction" really represent!

But even here the ideal is a mean, not an extreme; for there is a mental foolhardiness, a depreciation of our heritage, that is equally dangerous. Pliability may assume the form of instability, lack of character, and reserve.

To appreciate the old while advancing the new is the ideal; to work with the spirit of poise and prudence, not of partisanship and rashness, in brief, with a reasoned enthusiasm. We, as a young nation, are strong in the strength of youth, of pliability, but we must be mindful of the errors to which our strength so naturally leads.

The practical phase which your queries assume may justify a few words upon the great importance of cultivating a large sympathy with forms of living and thinking that differ, no matter to what extent, from our own. The international spirit of our day should find expression not merely in steamships and post communications and world's fairs, but in a sincere desire and a trained ability to enter into the mental and social world of others. The greater insight into human problems, the prevention of vain pride as well as of ignorant jeering, the widening of the social

horizon and broadening of mental faculties resulting from such a point of view, are amongst the most valuable attainments of the civilized man. One might further specify the cultivation of a judicial spirit; the power to view problems and conduct controversy without personal bias and blind prejudice; the willingness to work for the best, whether that is your view or my view, your party or my party, and to withhold judgment until the right to an opinion has been honestly gained.

Joseph Jastrow.

SUMMARY.

MENTAL PLIABILITY.

A BROAD SYMPATHY.

BIOGRAPHICAL DATA.

[JOSEPH JASTROW was born in Warsaw, Poland, January 30, 1863, of German parentage: came to this country in 1866 and was educated in Philadelphia, graduating as A.B. from the University of Pennsylvania in 1882, M.A. in 1885; at Johns Hopkins University, Baltimore, from 1882 to 1887, doing special work in psychology and cognate sciences. Fellow in psychology at Johns Hopkins University 1885–86, and Ph.D. in 1886. Professor of Experimental and Comparative Psychology in the University of Wisconsin since 1888, where he has established a Psychological Laboratory. Member of various national and foreign scientific societies, of the International Psychological Congress (Paris, 1889), and vice-president (1891) of the anthropological section of the American Association for the Advancement of Science.

Has written various psychological studies in the *American Journal of Psychology*, *Mind*, *Education*, *The Open Court*, and other philosophical journals, and articles of popular character in *Harper's Monthly*, *Popular Science Monthly*, *New Princeton Review*, *Science*, etc.; conducted mental science column in *Science* for several years. Separate publications: "Time Relations of Mental Phenomena" (New York, 1890); "Aspects of Modern Psychology" (Chicago, 1890).]

ELEVATE THE RACE.

MAKE ALL MEN STRONG, WISE, AND GOOD.

DR. D. A. SARGENT,

the tutor of gymnastics, writes from Cambridge, Mass. :—

MAN is a composite being, made up of body, mind, and soul.

No one of these three elements can reach its fullest development except at the expense of the others; that is, a man cannot attain the highest degree of perfection physically, intellectually, or spiritually without reaching a state which is more or less abnormal.

Man reached the highest state of individual perfection centuries ago. The problem for us to-day is not to make strong men Milos, wise men Platos, or godly men Isaiahs, but to try and make all men strong, wise, and good, and to lift the whole human race to a higher level of general culture.

This can best be accomplished by giving as much attention to the general development of both body and mind as is consistent with the special training necessary for securing a livelihood and performing a function in the social organism. All-around gymnastics and athletics will give the essential training for the body, while the school, lyceum, pulpit, stage, and press should contribute to the symmetrical development of the mind.

D. A. Sargent.

XXII.

FROM THE PRESIDENTS OF AMERICAN COLLEGES.

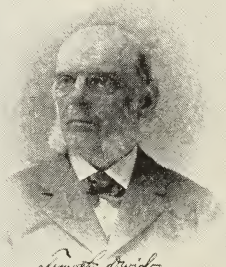
HARVARD.

YALE.

PRINCETON.

HARVARD 1636

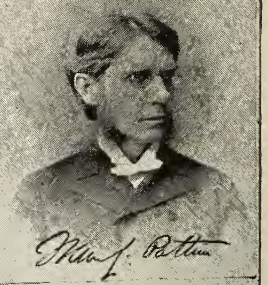
Charles W. Eliot.



Timothy Dwight

YALE 1701

PRINCETON 1746



Wm. J. Patton

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A SUPERIOR EDUCATION FOR ALL.

HARVARD IS NOT EXCLUSIVE.

PRESIDENT CHARLES W. ELIOT,

of Harvard, in a conversation, spoke in favor of popular education.

IT is a mistaken idea that Harvard, the foremost of American institutions, is in any way aristocratic or exclusive. Not more than one-quarter of the students, probably even less than that, are the children of college graduates, or of educated people; three-fourths of the students come from the masses. The contrast in this respect between Harvard and the great schools of England, Oxford for instance, is striking.

Harvard has recently expended large sums both upon the science and art departments, but also quite as much on the furthering of the various departments of the Humanities.

The hope of the future lies in universal education. American schools up to the present time are not equal to those of England, France, and Germany, but rapid advances are being made. The University foundations laid within the past few years, and the vast sums donated to them by private individuals, offer an example of public spirit unparalleled anywhere, and show the general feeling of Americans upon this subject.

Charles W. Eliot.

EXTRACTS FROM PRESIDENT ELIOT'S INAUGURAL ADDRESS.

To observe keenly, to reason soundly, and to imagine vividly, are operations as essential as that of clear and forcible expression, and to develop one of these faculties it is not necessary to repress and dwarf the others. . . . Poetry and philosophy and science do not conspire to promote the material welfare of mankind; but science no more than poetry finds its best warrant in utility. Truth and right are above utility in all realms of thought and action.

The worthy fruit of academic culture is an open mind, trained to careful thinking, instructed in the methods of philosophic investigation, acquainted in a general way with the accumulated thought of past generations and penetrated with humility.

The young man of nineteen or twenty ought to know, by that time, what he likes best and is most fit for—whether he is most apt at language, or philosophy, or natural science, or mathematics. When the revelation of his own peculiar taste and capacity comes to a young man, let him reverently give it welcome, thank God, and take courage. Thereafter he knows his way to happy, enthusiastic work, and, God willing, to usefulness and success.

FROM "WORKING OF THE AMERICAN DEMOCRACY."

The desire for the continuity of vigorous families and for the reproduction of beauty, genius, and nobility of character, is universal. "From fairest creatures we desire increase" is the commonest of sentiments. The American multitude is delighted when an able man has an abler son, or a lovely mother a lovelier daughter. Democratic institutions have their effect on the production of ladies and gentlemen.

Forty years ago Emerson said it was a chief felicity of our country that it excelled in women.

It excels more and more. Who has not seen in public and private life American women, unsurpassable in grace and graciousness, in serenity and dignity, in affluent gladness and abounding courtesy.

Now, the lady is the consummate fruit of human society at its best. In all the higher walks of American life, there are men whose bearing and aspect at once distinguish them as gentlemen. They have personal force, magnanimity, moderation, and refinement; they are quick to see and to sympathize; they are pure, brave, and firm. These are also the qualities that command success, and herein lies the only natural connection between the possession of property and nobility of character. I fully believe there is a larger proportion of ladies and gentlemen in the United States than in any other country. This proposition is true with the highest distinction of the term "lady" or "gentleman." The highest types of manner in men and women are produced abundantly on democratic soil.

What is necessary to the making of a lady or a gentleman? In the first place, natural gifts. The gentleman is *born* in a democracy no less than in a monarchy. In other words, he is a person of fine bodily and spiritual qualities, mostly innate. Secondly, he must have thorough elementary education, early access to books, and therefore to great thoughts and great examples. Thirdly, he must be early brought into contact with some refined and noble person—father, mother, teacher, pastor, employer, or friend. These are the only conditions in peaceful times and in law-abiding communities like ours. Accordingly, such facts as the following are common in the United States:

One of the numerous children of a small farmer manages to fit himself for college, works his way through college, becomes a lawyer, at forty is a much trusted man in one of the chief cities of the Union, and is distinguished for the courtesy and dignity of

his bearing and speech. A young girl not long out of school, the child of respectable but obscure parents, marries a public man, and in conspicuous station bears herself with a grace, discretion, and nobleness which she could not have exceeded had her blood been royal for seven generations.

All this proves that the social mobility of a democracy, which permits the excellent and well-endowed of either sex to rise and seek out each other, and which gives every advantageous variation or sport in a family stock free opportunity to develop, is immeasurably more beneficial to a nation than any selective imbreeding, founded on class distinction, which has ever been devised.

Since democracy has every advantage for producing in due season and proportion the best human types, it is reasonable to expect that science and literature, music and art, and all the finer graces of society will develop and thrive in America, as soon as the most urgent tasks of subduing the wilderness and organizing society upon an untried plan are fairly accomplished.

INTEREST IN EDUCATION.

THE COURSES AND SCHOOLS AT YALE.—HEADS OF THE HIGHER CULTURE.

THE REV. TIMOTHY DWIGHT, D.D., LL.D.,

President of Yale University, in a private conversation, expressed great satisfaction at the flourishing condition of each and all of the courses and departments of the University.

NO one course is more popular than another, the interest is unflagging.—The scientific school shows every year increased prosperity.

The doctor being asked several questions—"Can we, the Americans, the free and the brave, ever become intelligent like the Greeks, rational like the Scotch, profound like the Germans? Can we create here in the New World a civilization higher than that of Europe?"—replied:

"We ought to. Up to the present time we have been pioneers; we have been forced to create our world, to make a place to live in; now we have finished that work, now we have wealth, comfort, and leisure, we shall undertake something else, something higher,—culture, education. A great awakening has taken place on the subject of education within the past few years."

Timothy Dwight.

The courses and schools in Yale University are as follows:

COURSES OF GRADUATE INSTRUCTION.

I. Psychology, Ethics, Philosophy.
II. Political and Social Science, History, Law.
III. Philosophy, Literature.
IV. Mathematics.
V. Physics and Chemistry.
VI. Geology, Natural History.
VII. Applied Science.
VIII. The Fine Arts.

(This list embraces the abstract and concrete sciences, with reference also to the practical sciences.)

THE UNIVERSITY DEPARTMENTS.

The Scientific School. The Art School.
The Divinity School. The Medical School.
The Law School.

(This list embraces the practical sciences.)

Music, Gymnastics, and Athletics, though not in the curriculum, form a part of the discipline.

The decorations of the new reading-room of the college library are interesting. Poetry is represented by alto-relievo busts of Homer, Virgil, Dante, Shakespeare, Goethe; Philosophy (in a wide sense) by Plato, Cicero, Newton, Kant, and Franklin. In the large and beautiful stained glass window are symbolically represented four other cultures, Music, Religion, Art, and Science. The two supports of Religion are Reverence and Inspiration, those of Science are Research and Intuition. The six subjects together, Music and Religion, Poetry and Philosophy, Art and Science, show the heads of a complete scheme of the higher culture.

THE SUMMONS TO ACTION.

What are the needs of the time? It is certainly a critical period in the experience of the world, and especially of our own nation, at which the young men of these passing years are entering upon their life's work. In material things our people are moving, as if in an hour, out of the limitations and moderation of the past, into all the resources and wealth of the most luxurious nations. The temptation to get money and to spend it, to view it as the means of all good and the end of all desire, to make what it brings the essential thing in the idea of earthly happiness, to subordinate for its sake the inward life to the outward, is becoming stronger and seemingly more irresistible continually. The demoralizing of character which follows the yielding to this temptation is more and more clearly manifesting itself. Those who stand nearest to the centres of the public living in this regard may well be alarmed for the future, and the most thoughtful among them are so oftentimes, as we know. Closely bordering upon this sudden and wonderful increase of wealth and the desire for it, there has come upon us what threatens to be a serious and prolonged conflict between classes in society, and also an inroad of theories of the State, which would overthrow what has been founded upon the thought and wisdom of ages. And no less closely bordering upon it, doubt and questioning of the most dangerous order are pressing in upon us. The absorption of the mind and heart in material things is extinguishing in the soul the thought of the spiritual and of that which lays hold upon the inmost self and reaches out into the immortal future. The best and highest part of man is forgotten. The danger of the hour is, that even the educated classes will lose out of themselves the most ennobling element of life, and will satisfy themselves with knowing the seen and not knowing the unseen. That

these are among the evils and tendencies of the time, no thoughtful observer will question. That the bearing of the best teachings and noblest impulses of this place upon these evils is to resist them, I believe that those who breathe the atmosphere here are fully convinced. And so when the summons to those who have had their education here is to go hence, it is a summons to conflict with the power of the world, which in these and similar ways opposes the true righteousness to-day, as truly as it was when the same words were spoken centuries ago.

It is our *being*, rather than our *doing*, which is the primary matter of our obligation; and it is this, also, which constitutes the beginning, if not indeed the major part of our influence. The doing follows naturally out of the being. It is secure, if no outward hindrance be put in its way, so soon as the being is secure. If therefore you are to be a force in the world for the higher things as against the lower, if you are to be a power to raise men above the complete devotion of their lives to the external and material, you must yourselves be thus elevated to the higher living. You must show, by yourselves and in yourselves, that material prosperity or wealth is not essential to happiness, and that there is in the soul what no outward loss or gain can destroy or create. The lessons which you have learned here are to this end. You have not simply acquired here a certain amount of knowledge or a certain strength and discipline of the mental faculties. These things, indeed, you have gained, according to the measure of the energy which you have put forth. But this is not the blessing which the university has given you and through which it has made you a distinct class of men. This blessing consists in the entrance which has been opened for you into the inner, intellectual, or spiritual life. It is by means of the great fact of this entrance that your lives are placed upon the highest plane and that you are enabled, if you will, to know in yourselves the noblest

manhood. There is no one of you who has not the consciousness of this whenever he turns his most serious thought upon himself and has his deepest insight into what is best within himself. Surely, then, if there is an inspiration breathing itself into your souls from these past years, or a call of duty as you go forth from this place, which speaks to you with a clearer voice than any other, it is that you should carry forward with you to the end this life of the mind and soul, the reality and value of which you have already been made to appreciate. And so of the other things of which I have spoken. The thinking of this university, and of every true university, is an independent thinking; but it is not a thinking which ends in negations. The man who knows, by reason of the noblest influences of his education, that there is an inward life deeper and better than the outward life, richer in its joys and fruits and hopes than the latter can be, is not an endless doubter. Much less is he content to ignore the unseen, for he discovers in his own personal experience that out of the unseen come the best impulses of his manhood and the strongest incitements to duty and right living. His life in the world—if it accords with the ideal within him—is a continual testimony on behalf of manly seeking after positive truth. And the lesson of his life is that the possession of positive truth is what gives energy and effectiveness and heroic enthusiasm and highest worth to all living.

There is no greater error in this matter than the one which seems often to find lodgment in the minds of many men, that the joy of life passes away with youth, and that the golden period is behind us, receding into the distance as we move onward. How can it be so with men of intellectual activity, whose education has opened to them possibilities of thought and learning in the richest fields? The mind, as it matures and grows stronger, gets a wider grasp upon truth; and it delights at forty in the

contemplation of what it scarcely knew at all at twenty. It reaches out rejoicingly after more, and continually sees in its growing self new capabilities and larger results for the future. And so too of character. We begin in the matter of character when we are young: but the development is in the years which follow afterward. Strong as may be the right principles or the Christian love and faith of a young man when he leaves the university, he cannot, by reason of his years, know what will be the joy for himself of his own growth in this regard when he has moved forward into some later stage of his living. Experiences of which he knows nothing as yet, oftentimes experiences of sorrow and disappointment, are the sources of that conscious development of the inner life which, as the man turns his thought upon it, gives him the joy with which strangers do not interfere. And once more, the happiness of doing good, and being helpful to the world: how largely, how almost exclusively this belongs to the later rather than the earlier period, to the time of action rather than that of preparation. This is the necessary order of life. The man makes himself ready for the world's activity; and then he goes forth to be useful. The joy of the beginning is beautiful in its season, but it is far inferior to that which comes with the results. And the more the man is filled with the spirit of a noble manhood, the greater will be the satisfaction which comes to him, the blessing which dwells in his inmost soul, as he sees the issues of his action in the welfare of those around him. The Divine Father did not make us that we should look backward, but that we should look forward. He did not make the sunlight of our day to be bright at its dawning and dark in its later hours, but He desired and intended that the pathway of the righteous—the rightly living man—should shine more and more unto the perfect day.

LITERATURE THE BEST CULTURE.

LET US BECOME INTERESTED IN THE THINGS OF THE MIND.

PRESIDENT PATTON, of Princeton College,

being visited at his home, spoke freely upon the subject of the higher culture.

GREAT institutions recognize the diversity of gifts. It is hard to generalize, or lay down one rule for all. In the freshman and sophomore years at Princeton the young men are well drilled in Greek, Latin, and mathematics. This forms the foundation. From this they are gradually led up to the philosophical studies. In the junior and senior years we have students reading Roman law—the Code of Justinian in the original—and the History of Philosophy; others are studying the higher logic and the laws of thought.

Probably the two most popular studies are Politics and Philosophy.

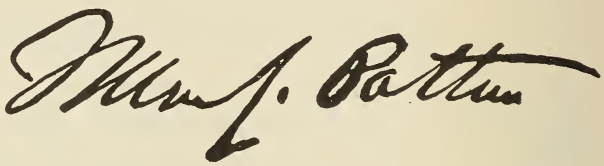
The possible danger to our young men and to our civilization, in Dr. Patton's opinon, is Luxury. We make money easily; how shall we spend it? We have here no leisurely literary class.

One may perhaps frankly ask whether we are likely to become merely a dinner-going, a yachting, a horse-loving people, or whether we shall be really and truly interested in the "*things of the mind.*"

In England gentlemen go into politics. The American gentleman will have nothing to do with politics, thinks it

beneath him. This is a pity; it would give him something with which to occupy himself.

The president spoke, on the whole, most hopefully of the outlook for the American of the near future. The best culture for him is Literature.



SUMMARY.

PHILOSOPHY.
POLITICS.
MATHEMATICS.
LATIN.
GREEK.

If any one should say that it is intrinsically harder for men to be religious than women, I do not know that I should dispute the proposition. I certainly should not do it without making allowance for the special temptations to which men are subject, the irreligious atmospheres into which they are thrown, and the many influences unfriendly to religion which seem to beset husbands, sons, and brothers, of which wives and mothers and sisters are in a measure, at least, happily ignorant. And so I can understand the special interest with which an audience of men is regarded, and the special ground for gratitude that there is when in some time of religious interest the claims of the Gospel take hold of men.

There is good reason . . . for the particular interest that is felt in young men, and above all, the religious life of young men. For they seem to carry with them the world's fortunes. The passing generation sees the promise of its own immortality in the rich new life of these young men. Their life is all before them. They have no past. Their future is, so to speak, a matter of their own making. We commit the world of the future to their senses; the bright electric nights to their vision, the new discoveries of science to their admiration. "We shall not live to see the day, but you will," we are accustomed to say, and so we use the younger generation to give ourselves an artificial longevity. There is a peculiar sympathy which a young man awakens in us —awakens, I mean, especially in men. We understand him. How much of our life he is repeating! How in all he does he seems to be plagiarizing from the book of our own memory! His hopes, his ambitions, his dreams, his enthusiasms, sometimes his magnified estimate of himself, and his disregard of the wisdom of his elders—have we not experienced it all? His follies too, and his blunders, his non-malicious wrong-doing, sometimes even his sins—did we not go before him? Ah, then, unless we are self-

ish, unless we are unwilling that others should excel us—here is the secret of our anxiety, of our interest in the welfare of these young lives. It is the contrast between ourselves conditioned, handicapped by age, by habit, by the momentum we have gathered in the rush down the stream, and these young men with their future before them and in their own hands, that draws us to them. If we had our lives to live over again, we say, we should act differently. We should study this and not neglect that. But now it is too late, and we must make the best of such undisciplined or ill-disciplined powers as we have. But these young men, we think, can avoid these mistakes; and we would fain, if they would let us, act as pilot for them to steer them clear of the rocks on which our own barks were well-nigh shipwrecked years ago. Oh, how wise and good the race would be if wisdom were cumulative and we the heirs of all the ages had come into possession of an unwasted inheritance!

And when to youth we add the advantage of intellectual culture, we magnify the interest felt in those who possess them both. For it needs no prophet to see in them the men who for good or ill will shape the history of the next generation. Men fail sometimes to fulfil the promise of their youth. They grow sick, or lose heart, or succumb to luxury, or fall into evil habits; but for all that, the world's hope and the world's future are with the educated young men of to-day.

EXTRACTS FROM AN ADDRESS BEFORE THE NEW ENGLAND SOCIETY, NEW YORK, 1891.

Man moves in his own world. The outsider passes his neighbor's door, looks in at his window, and generally succeeds in misjudging him. The gift of seeing others as they are is quite as much to be coveted as that of seeing ourselves as others see us. Vanity is no worse than consciousness. It is a mistake to geom-

etrize with self as a centre. The religionist makes this mistake when he thinks that all the good is in his denomination. The Bostonian makes it when he forgets that the centre of gravity has shifted, and declines to read the New York papers. The man of business makes it when he underrates the scholar, and the scholar makes it when he supposes that he can construct a tariff bill out of theoretical economies. . . . By the New Englander I mean the Puritan, and by the Puritan I mean the man who has the spirit of the Pilgrims, no matter where you find him, and Puritanism is the salt of the American earth.

Puritanism is individualism—it affirms the right of personality. It was a protest against centralization in the beginning; and when we are told by the State Socialists to nationalize the telegraphs, and nationalize the railroads, and nationalize the industries, and nationalize the land, Puritanism will protest again. Puritanism emphasizes the responsibility of the individual. The Puritan is often misunderstood. It is said that he is not worldly, because he is so other-worldly; that he gives poverty a free ticket to the banquets of heaven, and relieves distress by singing the "Sweet By and By." The Puritan's sense of responsibility is what we need to-day. You may tell me that the end of life is the well-being of society, and therefore I should be benevolent. But enforced benevolence is taxation, and excessive taxatian is tyranny. . . . The Puritan believes in the idea. He cannot deal with concrete issues without seeing that his action involves a general principle. Corporations have their bad side, but they have their good side too. The railroad king may say a disagreeable thing about the public, but the public itself is sometimes disagreeable and forgets what the corporation has done for it. The corporation is civilization's greatest invention, and we owe it to the Roman jurists. There is but one thing needed, and it is that since law has made it a person, the gospel should give it a soul.

And here again the hope of America lies in universalizing the Puritan; for the Puritan is, above all things, a man of conscience; and conscience is the best part of man. Conscience was speaking in Paul when he said, "If meat make my brother offend I will not eat meat while the world stands." Conscience was speaking in Peter when he said we ought to obey God rather than man. The voice of conscience has always been heard in human society, though her judgment was so warped by her environment, and her protests made so unavailing by conflicting interests, that at last, resolving to abandon the companionship of worldliness and vice, she became incarnate in the Puritan.

What the world needs, however, is not the Puritan and society, but the Puritan in society; not the separation of conscience and self-love, but a partnership, with conscience as the head of the firm.

The question is whether we can be loyal to righteousness and truth. It remains to be seen whether the spirit of the Pilgrims will abide with us; whether it will vote at elections and sit at directors' tables, and whether under its influence we shall speak plainly in the pulpit, act honestly in trade, and refuse to hold a brief for fraud. The Puritan spirit is the safeguard of morality. It is the Puritan in us that protests against corruption in the management of municipal affairs; it is the Puritan in us that speaks in righteous indignation when the man who has defiled his name essays to give direction to the moral sense of the English-speaking world in a crusade against political injustice.

XXIII.

OUR COLLEGE PRESIDENTS.

PRESIDENT SETH LOW,
COLUMBIA COLLEGE.

PRESIDENT C. K. ADAMS,
CORNELL UNIVERSITY.

PRESIDENT E. B. ANDREWS,
BROWN UNIVERSITY.

CHANCELLOR H. M. MACCRACKEN, LL.D.,
UNIVERSITY OF THE CITY OF NEW YORK.

PROVOST WILLIAM PEPPER, M.D.,
UNIVERSITY OF PENNSYLVANIA.

PRESIDENT G. STANLEY HALL, D.D.,
CLARK UNIVERSITY.

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COLUMBIA TEACHES POLITICAL SCIENCE.

PRESIDENT SETH LOW,

being asked what form of culture Columbia College was advancing at this time, replied:—

THAT culture was here being advanced in all directions. He further said that an important and popular study at Columbia was Political Science. Some two hundred young men, both in the school of law and out of it, are this term taking the following courses, most of which are optional or elective: Constitutional History of the United States, Comparative Constitutional Law, Institutes of Roman Law, History of European Law, International Private Law, Systematic Jurisprudence, Administrative Law, Law of Taxation, Public International Law, Constitutional History of Europe, Constitutional History of England. All these branches come under the faculty of Political Science.

Seth Low.

Whenever I think of Harvard College I think of three things: first, like the sun she sends forth light; secondly, like the sun she sends forth heat; thirdly, like the sun she has that activity by which she photographs herself upon the faces of all who look to her, and inspires them with the truest, noblest service of which they are capable.

I think it is the general testimony as to all intellectual pursuits, that the best specialist is the man who first of all is roundly developed before he begins to specialize. There is nothing like a life of poverty for developing in men the qualities that lead to the accumulation of large fortunes. In no other school does a man learn to place so high a value on money, and nowhere else does he acquire so effectually the qualities of self-restraint, which enable him both to save and to accumulate.

To be successful in a business career, a man, whether he is a college student or not, must give his whole heart to it and overcome whatever obstacles lie in his way.

A BETTER TRAINING DEMANDED.

DEVELOP THE MORAL SIDE.

PRESIDENT C. K. ADAMS, of Cornell University,

writes from Ithaca :—

IN reply to your inquiry as to my opinion concerning "the coming man and how to build up character," I beg to say:

First, a better training in the elementary and secondary schools. This is the weak point of our educational system. In comparison with foreign schools, especially those of Germany and France, we are here lamentably weak, owing to the fact that our teachers, as a rule, are not so well trained in the art and science of giving instruction. We teach a little of too many things, but do not train the mind properly by teaching anything with thoroughness.

Secondly, we need in all grades of our schools to pay much more careful attention to the development of the moral or ethical side of our natures. It is upon this foundation alone that character is to rest, and consequently there can be no perfect character that is built upon the education of the intellect alone.

Very truly yours,

C. K. Adams,

STUDY ETHICS AND SOCIOLOGY.

PUBLIC SPIRIT WANTED AND MORE WILL-POWER.

PRESIDENT E. B. ANDREWS, Brown University, Providence, R. I.,

writes:—

IN answer to your inquiries in circular of the 15th instant, I would say that I regard our American youth, as they come under my observation, more lacking in "grit" and in *public spirit* than in any other qualities. The wide study of ethics and sociology will do much to create public spirit. The other lack is deeper and much harder to reach. In our American education hitherto we have done nothing to train the will. Even now little is doing in this interest except by the students themselves, in the various sports which they cultivate. Base-ball, and still more foot-ball, is an excellent exercise for the will. Our courses in ethics ought to regard more earnestly this part of our nature. Intemperance and other vices rage as they do largely because of its weakness.

E. Benj. Andrews

THE MORAL AND RELIGIOUS VALUE OF HIGHER EDUCATION.

By President E. Benjamin Andrews, LL.D.

Learning for its own sake, in the strict sense of this phrase, meaning that we learn without any reference whatever to any good, either to ourselves or to others, to be had thereby, is a contradiction. If such a course were conceivable or possible, it would still be irrational. But let us be convinced that we are vital members of human society; that our mental cultivation will count in furtherance of human progress; that our fellowmen are to be made happier and better through the training which we are giving and receiving; we then see it to be reasonable and good to exert ourselves to the utmost. Only under the stimulus of such a view, I believe, can a thoughtful man permanently do his best. Now, I profoundly believe that such an intimate relation between the higher learning and the weal of all actually exists.

We see it, first, on the ordinary level of material welfare. Civilization as to its material basis, as to those aspects of it that fill men's minds, alas! mostly to the exclusion of the higher phases —civilization in its practical efficiency is in the last analysis totally dependent on the work done at the centres of learning. Nearly all the great advances in industry which make goods cheaper and life happier involve principles which have been carefully wrought out in the study or the laboratory. Edison could do little but for the science of physics, which less practical men elaborated and made ready for his use. Physics, in turn, depends at every step upon the higher mathematics. Bichloride of mercury, which has given to recent surgery its glorious successes, and which, in medicine, has taken its main terrors from that once awful disease diphtheria, is a chemical invention. And the power of research in these high realms pays. Witness the case of Germany, which manufactures eighty-three per cent. of the

chemicals used on the continent of Europe, because of the chemical discoveries made and the knowledge of chemistry diffused among her people through the agency of her universities. It is for lack of chemical knowledge of clays that America as yet makes no such porcelain as Germany or Austria, and the same lack wastes for us every year millions of dollars' worth of materials and labor in such third or fourth class pottery as we do make. In the effort of America to compete industrially with European nations, no one thing is more important than the promotion among us of scientific training in its higher forms.

No tongue can tell the debt which the practical, everyday science on which the world now lives owes to the great masters and law-givers of science in the departments of mathematics and physics, and every one of them was the offspring of some institution for high learning. Nearest to an exception is Descartes, whose pupilage ended early, and who is distinguished among historic thinkers for having wrought out some of the most recondite philosophical and mathematical truths known to man in a soldier's hut and by a soldier's camp-fire. But Descartes could certainly never have done this had it not been for his eight years at the excellent school of La Fleche, founded by Henry of Navarre.

The same, if not a closer, relation exists between good schools and practical science in the department of sociology. One section in the broad field of social science people nearly always forget when speaking of human progress, though it is most closely related thereto—I refer to law. In discussions upon the rise and evolution of culture among the Romans, we always make great note of Roman law, but it seems to be taken for granted that elsewhere culture has been built up nearly or quite independently of legal institutions and reforms. So far is this from being the case that one may well doubt whether the tie between legal systems and the progress of civilization was ever so close as in mod-

ern times. Few men in the last hundred years have done more for human advancement than Savigny, Bentham, John Austin, and Sir Henry Maine. All of these were lawyers, and all were also university graduates, whose influence, but for their special training, the world would, in all probability, never have felt. If possible, even more than theology, law derives its progress and power from professional study and teaching. Of course, learned institutions cannot claim all the credit for the beneficial influence exerted by those whom they educate. Schools cannot create genius, but they do what is quite as important, they call it out and train it.

The same high utility attaches to learning in the domain of culture. This is in fact an aspect of the good of education which peculiarly exalts it. It is more vitally important than aught else, save character, to the perfection of civilization. Mere material resources do not constitute or create fine civilization. Wealth, unaccompanied by what is higher, breeds Philistinism, which can be naught but degrading to a nation's character. Things can never take the place of men. Trade, commerce, business, industry—these are important factors in human culture, but by themselves they have in no case yet made a nation great. The exaltation of a nation's rank has never come alone or mainly through the operation of commercial motives. It requires a certain elevation of spirit, a devotion to ideals, a philosophic composure, to which the atmosphere of the market is a deadly foe.

TOO MUCH ARITHMETIC, TOO LITTLE TRAINING.

EMPHASIZE BEFORE THE NATION THE SCHOOL FOUNDATIONS THAT APPROACH THE IDEAL.

HENRY M. MacCRACKEN,

the Chancellor of the University of the City of New York, writes:—

YOUR question respecting the chief needs of American youth is a difficult one to answer in few words.

In general terms, I count that the scholars of our primary and grammar schools have too much arithmetic, and too little physical, æsthetical, and moral training. In our academies and high schools, three fourths of the youth should have manual training, on such pattern as is offered by the High School of Toledo, which has become a model, with an increase of moral and æsthetic training, even at the cost of diminishing the drill in mathematics. The other fourth of our high-school and academy scholars, and in general all our students in colleges and in professional schools, need far more thorough intellectual training than they have had in the past, with more careful attention to the physical, the moral, and the spiritual.

Our greatest need to-day is, first, that the most able corporations and cities labor to set before the nation here and there model professional and graduate schools grouped in a university. Second, model American colleges. Third,

model high schools and model academies, with manual training annexes. Fourth, model grammar and primary schools. Alongside one or other of the above, I would place the technological school, the art school, and the schools of mechanic, domestic, and industrial arts.

The other need is that thinkers and writers consider or discover, and emphasize strongly before the nation, those school foundations which most nearly approach the ideal.

Sincerely yours,

Henry M. MacCracken.

SUMMARY.

SPIRITUAL TRAINING.
PHYSICAL TRAINING.
MORAL TRAINING.
MANUAL TRAINING.
ÆSTHETIC TRAINING.

UNIVERSITY OF PENNSYLVANIA.

VIEWS OF THE PROVOST, DR. WILLIAM PEPPER.

"WHAT qualities does the young American of to-day most lack? Strength, activity, ambition, ability are already his: let him learn the power of repose, the pleasure of self-denial, the dignity of self-respect, the reality of ideals.

A pamphlet called "Proposals Relative to the Education of Youth in Pennsylvania," written in 1749 by Benjamin Franklin, led to an association founding a school on the lines suggested by him. One thousand pounds were raised, and an academy consisting of an English, mathematical, and a Latin school, each under a master, was formally opened. Out of this institution grew the University, which was chartered in 1791. It now comprises the following departments, taught by one hundred and fifty professors:—

Course in Arts.
Courses in Science.
Courses in Natural History.
Course in Finance and Economy.
Department of Medicine.
Department of Law.
Department of Dentistry.
Department of Philosophy.
Department of Veterinary Medicine.
Department of Physical Education.

HEALTH IS CHIEF.

THE ORIENTAL AND THE MAN OF THE WEST.

DR. G. STANLEY HALL,

the President of Clark University, Worcester, in a conversation, gave his views as follows:—

HEALTH is chief. Health is absolutely of prime importance, not physical culture merely, but right eating, drinking, bathing, breathing, exercising, sleeping. In Germany they have thrown out the classics to make room for hygiene. This was done long ago in Sweden. Dyspepsia, bad teeth, nervousness, and the seeds of phthisis are poor foundation for a perfect man.

One must have a specialty—a field, however small, of which he is master—be it a craft, an art, or a science.

He must have religion. This enables him to renounce the thousand things he cannot have, it shuts the many open questions he cannot solve. The Oriental has everything and wants nothing. The man of the West thinks he has nothing and wants everything. The mean between the two is best.

G Stanley Hall

SUMMARY.

HAVE A SPECIALTY.
HAVE RELIGION.
CULTIVATE HEALTH.

GERMANY AND AMERICA.

To begin our inventory of them in the harbor,—differences in latitude and meteorology have made our country, perhaps, the lightest in the world. The clearness of the atmosphere, the great number and (as compared with a corresponding climate in Europe) the length of sunny days here, the distinctness of distant outlines, the brilliancy of all nature's colors, from sky and foliage to complexions, have combined to develop here an eye which is remarkably acute, quick, and free from defects, and which, it has been argued with plausibility, has been an unusually dominant influence in the development of the American brain and character, analogous to the high development of the auditory sense in Germany, which inclines to mysticism and sentimentality. How much this has to do with the American's dislike of an out-of-door life, his tastes in art, dress, and manners, his confidence in first impressions, etc., we hazard no opinion here.

The dryness and purity of our air form another salient characteristic. The hair, skin, and beard grow dry (partly, of course, from other causes), we breathe a trifle faster, the heart beats somewhat quicker, and all vital processes are accelerated. We consume our reserve physical forces, and overdo more frequently, easily, and unconsciously. The nervous system begins to grow more active; and perhaps we feel less poise, a slight sense of restlessness, and haste grows not infrequently on a nervous person. In some cases, beer and wine, which may have been used constantly with impunity abroad, must be given up on returning. If we rest, we find ourselves beating time with hands, feet, or head, or, instead of storing it up, love to let our surplus energy trickle off by the intermittent propulsion of a rocking-chair, an abomination almost unknown on the Continent. Our very speech often seems a trifle more rapid and emphatic; and our gestures,

if we are in the habit of gesticulating, are a little more florid and demonstrative. The appetite improves, digestion is quite commonly better, and ladies have assured me that their complexions were benefited on returning. I have seen a file of one hundred and fifty small German boys just as they marched out of the school-house at noon, almost unbroken a quarter of a mile away; and I observed several hundred little girls at the Victoria School in Berlin during an out-door recess, and did not see one run a step or do anything a lady might not have done, although they were allowed perfect freedom. Here, even older school-girls play very active and often exciting games, or what is worse, get together and giggle uncontrollably. This, for a type of constitution quite common here, is nothing less than a mild form of debauch. Pedestrians, cars, and even horses, go faster. Feelings, passions, desires, and ambitions are more intense, and expressed with less restraint, and most of them gratified more freely. For any other temperament the alternative of teetotalism or inebriation would be absurd: here it is often real and pressing. Finally, every young man feels that if he do not become President it will be because he did not try to be, or else because his own abilities are at fault. These are some of the causes why we are the most sanguine, the brightest, most plucky, and perhaps most cheerful people in the world.

Again, we are perhaps the hardest workers in the world. Whatever he may say of its quality, the German official or man of business is always appalled at the quantity of work his compeer here can turn off in a given time. We may be born larger, carry less flesh, mature earlier, dry up and decay younger, than the Germans; but in dispatch, executive ability, impromptu practical judgment, we as far excel them as they excel us in science and philosophy.

Business here seems to not a few Germans of average intelli-

gence with whom I have conversed only as a grand money-hunt, which is so absorbing that it leaves men no leisure for culture, domestic enjoyment, or even for needed rest, eating, etc. The most popular of even our festivals, it is said, is an industrial exposition. No nation so young was ever so rich, although less wealth has ruined maturer ones. The fact that, to use a current though unscientific distinction, business is developed disproportionately to industry, causing crises and reactions, occasions no doubt, on the whole, more unscrupulousness, and want of thoroughness and conscientiousness, in trade than in Germany. Outside New England, almost our only aristocracy is based on wealth. The maxim, "Get on, get honor, get honest," which implies that the kingdom of heaven is to be sought last, after all other things are added, is perhaps, on the whole, as fitting a national motto as the tedious "Time is money," which is sputtered in half a dozen brogues all over Europe, by thousands who know no English but those words, at restless Americans. Indeed, the extent to which business considerations have come to control politics, education, and even the Church, seems one of our most marked characteristics to a temporarily denationalized American upon renewing his citizenship at home. Nor is even this quite as deplorable as is often assumed. We believe, on the other hand, that, by establishing these institutions upon the most solid if the lowest foundations of interest, this will prove the beginning of a new and at last advantageous departure, unfavorable as it seems at present.

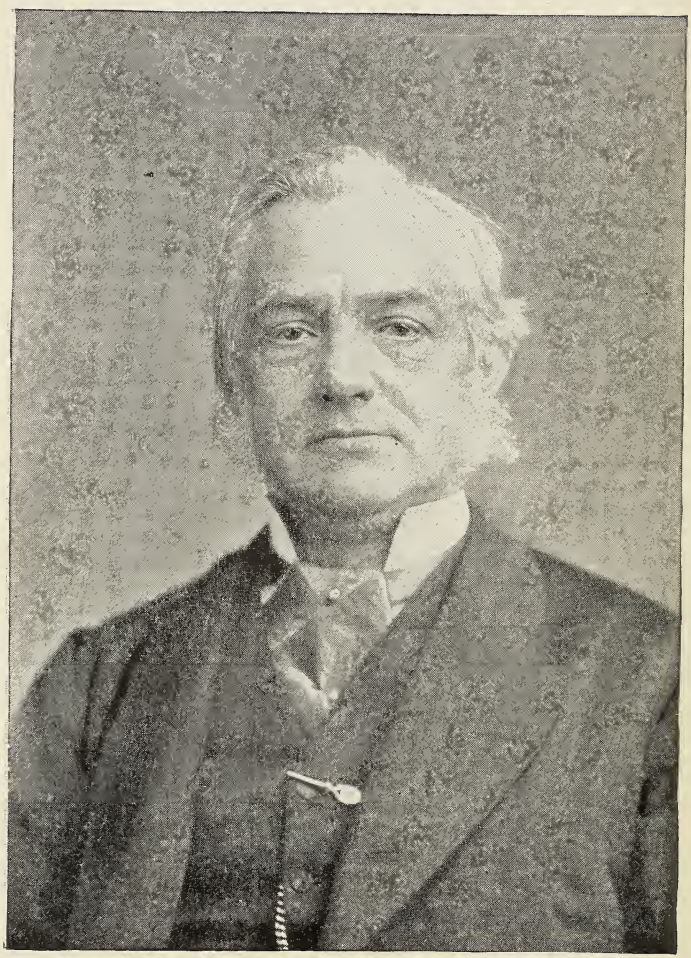
XXIV.

TRUTH OR FAITH.

PROFESSOR F. MAX MÜLLER,

OXFORD, ENGLAND,

Orientalist, Linguist, and Professor of Comparative Philology at Oxford University.



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Max Müller

TRUTH IN THE INWARD PARTS.

In answer to the question, "What are the qualities that are most essential to the all-round development of a human being?"

PROFESSOR MAX MÜLLER

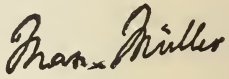
writes:—

DIVERSOS diverse juvant. There are innumerable qualities which make the man and fit him for that work in life which he is meant to do. But there is one quality which is essential, without which a man is not a man, without which no really great life was ever lived, without which no really great work was ever achieved—that is truth, truth in the inward parts. Look at all the really great and good men. Why do we call them great and good? Because they dare to be true to themselves, they dare to be what they are.

But it is not mere daring that will keep a man true to himself. That daring must have a root, and that root is faith, faith in that, whatever we may call it, in which we live and move and have our being, faith that right will ever be right, faith that even overwhelming majorities cannot make right wrong, faith that the triumph of wrong can never last, though it may outlast our life.

There is no health, no happiness, no loveliness in any who is without that faith, without that courage, without that truthfulness. The true heroes of history have been,

are, and will be, those who have acted up to that faith. A man is a man so long as he is true face to face with the world, and, what is harder still, so long as he is true face to face with himself.



SUMMARY.

FAITH.
TRUTHFULNESS.
COURAGE.
DARING.

BIOGRAPHICAL DATA.

[FREDERICK MAX MÜLLER, son of Wilhelm Müller, the German poet, was born at Dessau, December 6, 1823. He graduated from the University of Leipzig in 1843, and studied Sanskrit and comparative philosophy; he also studied in Berlin and Paris. His first published work was a translation of "The Hitopadesa," and in 1849 appeared the first volume of the "Rig-Veda." He was made honorary M.A. and member of Christ Church in 1851; was elected Taylorian Professor, and received the full degree of M.A. by decree of Convocation in 1824; was made a curator of the Bodlerian Library in 1856; was elected a Fellow of All Souls' College in 1858; was Professor of Comparative Philosophy at Oxford in 1868; he resigned his professorship at Oxford in 1875, intending to return to Germany, but the University requested him to remain at Oxford. In 1877 he was elected a delegate of the University Press, and in 1881 curator of the Bodleian Library. He has published many books, among them being: "The Origin and Growth of Religion as Illustrated by the Religions of India," "An Essay on Bengali, and its Relation to the Aryan Languages," "Proposals for a Uniform Missionary Alphabet," "The German Classics from the Fourth to the Nineteenth Century," "History of Ancient Sanskrit Literature," and "Lectures on the Science of Language." Since 1879 Professor Max Müller has devoted himself to teaching several Buddhist priests who had been sent to him from Japan to learn Sanskrit. He is one of the eight foreign members of the Institute of France, one of the knights of the *Ordre pour le Mérite*, one of the ten foreign members of the *Reale Accademia dei Lincei* of Rome, and has received the honorary degree of Doctor of Laws at Cambridge and Edinburgh.]

EXTRACTS FROM HIS WORKS.

(FROM "SCIENCE OF RELIGION" AND TRANSLATION OF "THE PATH OF VIRTUE.")

All higher knowledge is gained by comparison and rests on comparison.

"He who knows one language knows none." . . . The same applies to religion. He who knows one knows none.

A third philosophical discipline has to examine into the third faculty of man co-ordinate with sense and reason, the faculty of perceiving the infinite, which is at the root of all religions. In German we can distinguish that third faculty by the name of *Ver-*

nunft, as opposed to *Verstand*, reason, and *Sinne*, sense—in English, the faculty of faith.

Professor Müller defines religion as the perception of the infinite.

"Religion is a mental faculty which independent of—nay, in spite of—sense and reason enables man to apprehend the infinite under different names and under varying disguises. Without that faculty, no religion, not even the lowest worship of idols and fetishes, would be possible; and if we will but listen attentively, we can hear in all religions a groaning of the spirit, a struggle to conceive the inconceivable, to utter the unutterable, a longing after the Infinite, a love of God."

Let each believer bring down with him what he values most—his own pearl of great price.

The Hindu his innate disbelief in this world, his unhesitating belief in another world.

The Buddhist his perception of an eternal law, his submission to it, his gentleness, his pity.

The Mohammedan, if nothing else, at least his sobriety.

The Jew his clinging through good and evil days to the One God who loveth righteousness and whose name is "I am."

The Christian that which is better than all . . . love of God, call Him what you like, the Infinite, the Invisible, the Immortal, the Father, the highest Self—manifested in our love of man, our love of the living, our love of the dead, our living and undying love.

"While in the Veda we may study the childhood, we may study in Kant's 'Critique of Pure Reason' the perfect manhood of the Aryan mind."

(FROM THE PREFACE TO THE TRANSLATION OF KANT'S "CRITIQUE," 1881.)

"In the Veda we see how the Divine appears in the fire and in the earthquake, and in the great and strong wind which rends the mountain. In Kant's 'Critique' the Divine is heard in the still small voice—the Categorical Imperative—the I Ought, which nature does not know and cannot teach."

MAXIMS FROM KANT.

There is an imperative which, irrespective of every ulterior end or aim, commands categorically.

Act from a maxim at all times fit for law universal.

"Maintain thyself in the original perfection of thy nature."

"Study to perfect and advance thy being."

If there be any virtue, if there be any praise, that study and pursue.

Reverence is due to every man, although deemed hardly worthy of our love.

Humanity is itself a dignity.

Recognize the dignity of every other man's humanity.

The making the faults of others the immediate object of one's amusement is wickedness.

BEAR, endure the evils of life without complaint. FORBEAR, abstain from its superfluous enjoyments. This is a kind of dietetics enabling man to keep himself ethically in health.

Something must be added to make us taste the sweet amenity of life, and which must still be only moral. This is the having a serene, gay, and ever-joyous heart.

All ethical gymnastics consist . . . singly in the subjugating the instincts and appetites of our physical system in order that we remain their master in any and all circumstances hazardous to morality.

MOTTOES:—

AIDS TO SELF-CULTURE.

Father of light and life, thou Good Supreme,
O teach me what is good; teach me thyself!
Save me from folly, vanity and vice,
From every low pursuit, and feed my soul
With knowledge, conscious peace, and virtue pure,
Sacred, substantial, never-fading bliss.

Let us do our work as well,
Both the unseen and the seen;
Make the house, where Gods may dwell,
Beautiful, entire, and clean.

H. W. Longfellow.

To look up and not down,
To look forward and not back,
To look out and not in, and
To lend a hand. *E. E. Hale.*

Who doth right deeds
Is twice born, and who doeth ill deeds vile.

Sir Edwin Arnold.

'Tis the stainless soul within
That outshines the fairest skin.

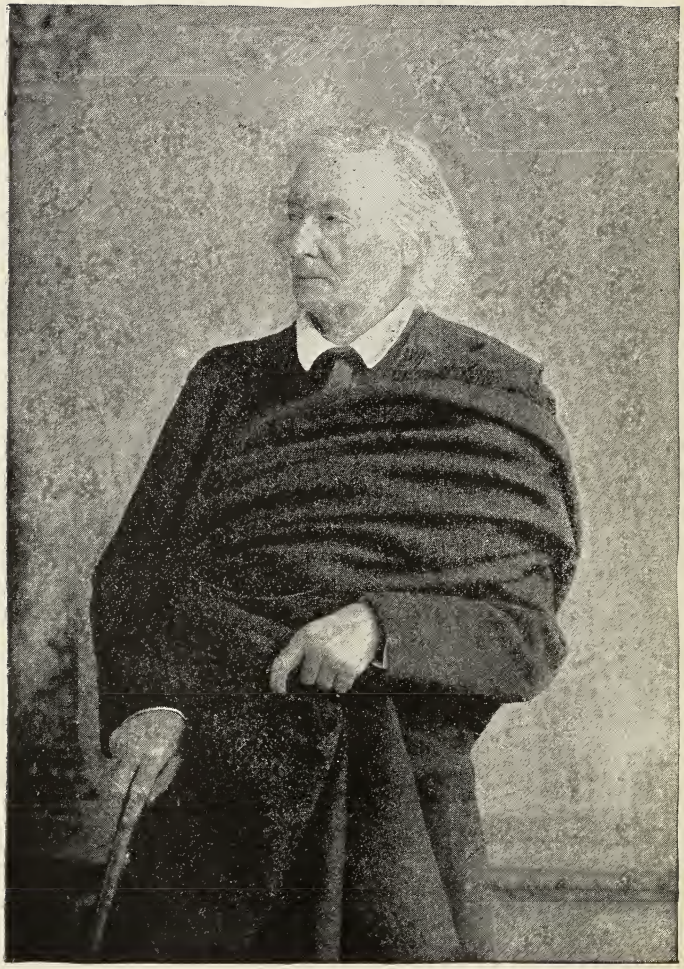
Sir A. Hunt.

Howe'er it be, it seems to me
'Tis only noble to be good.

Alfred Tennyson.

Love, hope, fear, faith—these make humanity;
These are the sign, and note, and character.

Robert Browning.



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John Stuart Blackie

XXV.

A BALANCE OF FORCES.

PROF. JOHN STUART BLACKIE,

EDINBURGH, SCOTLAND,

Professor of Greek in the University of Edinburgh, Author of "Self-Culture," etc.

A BALANCE OF FORCES.

REASON MUST CONTROL.

PROFESSOR JOHN STUART BLACKIE,

of Edinburgh, writes:—

HAT makes the perfect man? Of course, that he should grow up fully and freely according to his type.

But man is a complex creature. The problem, therefore, is, how to adjust the diverse and often contrary forces of his compound nature in such fashion that they may maintain a perfect balance, each separate force performing its function fully without encroaching on the domain of any other force.

This implies subordination. The body, therefore, as the instrument, and not as the director, of human action must, no doubt, be kept in good condition, as a horse is by a good rider, but must never aspire to the mastery.

The rider in the cavalry service of human life is Reason, and Reason has to exercise control over the whole emotional forces of our nature, the noblest no less than the most common. No emotion can direct itself, and all extremes are wrong.

But what are the noble emotions? They are contained in one apostolic word—"Love is the fulfilling of the law." Each man in the social system is only a note in the harmony; and this position only love, combined with intel-

ligence and a wise consideration of circumstances, can enable him to maintain.

Add to this a firm will to persist in a reasonable course of action once chosen, and a manly courage to assert the right in the face of dominant wrong, and you have all that is necessary to the perfect type of a well-rounded man.

John Stuart Blackie

SUMMARY.

Reason.
Firm Will.
Manly Courage.
Love

[A summary of Prof. Blackie's work on intellectual, physical, and moral culture will be found on the following pages.]

[JOHN STUART BLACKIE, Professor of Greek in the University of Edinburgh, son of a banker of Aberdeen, was born in 1809, educated in Aberdeen and Edinburgh, passed two years in Berlin and Rome, studied Italian, German, and classical philology. He held for eleven years the chair of Latin Literature in Aberdeen. Travelled in Greece in 1853. Translated "Æschylus" and Goethe's "Faust," published songs of Greece, poems, essays on Plato and Homer, and was very popular as a lecturer. His "Four Phases of Morals," "Self-Culture," "Wise Men of Greece," and "Wisdom of Goethe," are well known.]

SELECTIONS FROM HIS WORKS.

Of Professor Blackie's most popular book, "Self-Culture," Intellectual, Physical, and Moral, the following partial summary will convey an idea.

INTELLECTUAL CULTURE.

I. Commence studies as much as possible by direct *Observation of Facts.* "How to Observe" may serve as a motto. Studies that cultivate observation are Botany, Zoölogy, Mineralogy, Geology, Chemistry, Architecture, Drawing, and the Fine Arts.

II. *Classification* is next. This is the regulative principle of the mind

III. *Reasoning* comes next. We must not only know that things are, but how and why they are.

IV. *Metaphysics* are necessary. Take into account always and everywhere the absolute, omnipresent, all-plastic Reason.

V. *Imagination* must have special culture. Buckle yourself to realities, however. Read the life of Alexander the Great or Martin Luther, etc.

VI. *Æsthetics;* poetry, painting, music, etc.

VII. *Memory* must be cultivated.

VIII. An important matter is to acquire a polished, pleasant, and effective expression.

IX. *Books.* Stick to the great original books. In politics, Aristotle; in mathematics, Newton; in philosophy, Leibnitz; in theology, Cudworth; in poetry, Shakespeare; in criticism, Voltaire, etc.

PHYSICAL CULTURE.

The growth and vigorous condition of every member of the body, as in fact of every function of existence in the universe, depends on exercise. All life is an energizing or a working; absolute rest is found only in the grave; the measure of a man's vitality is the measure of his working power.

A well-disciplined will is necessary. All merely physical energies in man have a strong tendency to run riot into fever and dissolution when divorced from the superintendence of what Plato called Imperial Mind (*basilikos nous*).

MORAL CULTURE.

One thing is needful. Money is not needful, power is not needful, cleverness is not needful, fame is not needful, liberty is not needful, even health is not the one thing needful, but *character alone.*

1. *Obedience* is the first virtue.

2. The next grand virtue is *truthfulness.*

3. *Never be idle.* Start with a deep-seated conviction of the earnestness of life.

4. Avoid *narrowness* of mind and sympathy. Have more *love.*

5. Cultivate *reverence;* it is the salt of the soul. "We live by admiration, hope, and love."

6. Love and reverence are principles of inspiration; there are also regulative principles. *Moderation* is one of these principles. Beware of excess; outraged nature will have her penalty.

7. *Perseverance* is important; this cannot be omitted.

8. Let it be engraved into the soul that there is only one thing

that can give significance and dignity to human life—viz., *virtuous energy*, and that this energy is attainable only by energizing.

9. Fill your mind with good maxims and heroic images. Superstitious persons carry amulets on their breasts. Carry yours within, etc., etc.

SOCRATES AND ARISTOTLE.

From Professor Blackie's lectures before the Royal Institution, London, published under the title "Four Phases of Morals," Socrates, Aristotle, Christianity, and Utilitarianism, much interesting matter bearing on culture might be extracted.

He says the great ancients made *eudaimonia*, or happiness, the genus, and this happiness one class of men sought to obtain by *hedone*, pleasure, and another class by striving after *to agathon*, the good, and the old Socratic formula, he writes down thus:

Reason + sentiment = virtue = happiness.

In Greek ethics Socrates was rather the man of practice, Plato the man of literature, Aristotle the man of science. Three great works of the latter are mentioned, "Ethics," "Politics," "Rhetoric." The Greeks seek after wisdom (*sophia*) by the exercise of *logos*, reason. Truth is the mean between two extremes; hence, in the conduct of life, the importance of not speaking too much truth lest you frighten people, and not speaking too little lest we learn altogether to live upon lies: self-esteem should be a mean between two extremes. The Aristotelian virtue of great-mindedness is also touched upon.

FOUR GARDENS.

In his "Philosophy of Education," the Professor says there are four gardens in which the human plant must be rooted—the family, the school, the university, and the Church. The great thinkers recommended to the student are Plato, Aristotle, Spinoza, Hegel, and Goethe.

MOTTOES:—

AIDS TO SELF-CULTURE.

Wouldst thou know thyself, observe the actions of others.
Wouldst thou other men know, look then within thine own heart.

Schiller.

Build to-day, then, strong and wise,
With a firm and ample base,
And ascending and secure,
Shall to-morrow find its place.

H. W. Longfellow.

Good deeds immortal are—they cannot die.
Unscathed by envious blight, or withering frost,
They live, and bud, and bloom; and men partake
Still of their freshness, and are strong thereby.

Wm. E. Aytoun.

Who gives himself with his alms feeds three:
Himself, his hungering neighbor, and me.

J. R. Lowell.

Not what we would, but what we must,
Make up the sum of living.

R. H. Stoddard.

The heart is prone to fall away,
Her high and cherished visions to forget.

A. H. Clough.

Oh! 'tis easy
To beget great deeds; but in the rearing of them—
The threading in cold blood each mean detail,
And furze-brake of half-pertinent circumstance—
There lies the self-denial.

Charles Kingsley.

XXVI.

THE RENAISSANCE IDEAL.

JOHN ADDINGTON SYMONDS,

LONDON, ENGLAND,

Poet, Historian, Critic.

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ROBUST CHARACTER.

THE FORMATION OF SELF.

MR. JOHN ADDINGTON SYMONDS,

author of "The Italian Renaissance," one of the most eminent authorities in matters of culture and criticism, condenses a whole volume into the space of one hundred and fifty words.

THE Renaissance ideal of manhood implied self-reliant personality and physical vigor.

Not what a man knew, not moral delicacy, not religious sentiment, but robust character, acceptance of the necessities of life, equanimity about the future, constituted manliness.

This ideal has not been superseded.

Everything depends on the formation of self—self-simplification, self-effectuation, "self-reverence, self-knowledge, self-control."

Encourage temperance in food, drink, sex. Avoid both luxury and ascetic abstinence. Live in the open air.

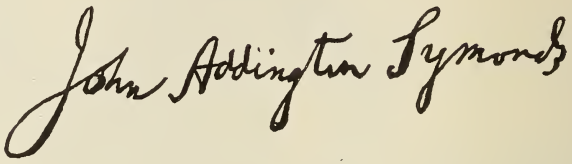
Work the body as much as the brain. Scorn money worship and money service.

Learn foreign languages, read only the best authors.

Think cheap of culture, know that the heart is superior to the head. Persons born with special intellectual gifts

are sure to develop them. The small change of the intellect does not constitute material greatness.

Young men should study Walt Whitman and assimilate his spirit.



SUMMARY.

LANGUAGES.
THE BEST AUTHORS.
SELF-KNOWLEDGE.
SELF-REVERENCE.
SELF-EFFECTUATION.
SELF-CONTROL.
TEMPERANCE.
SIMPLICITY.
OPEN AIR.
WORK THE BODY.
SCORN MONEY WORSHIP.
THE HEART IS SUPERIOR TO THE HEAD.

BIOGRAPHICAL DATA.

[JOHN ADDINGTON SYMONDS was born in Bristol, England, October 5, 1840. He was educated at Harrow, and Baliol College, Oxford; was elected to a fellowship at Magdalen College in 1862. He has written "Introduction to the Study of Dante," "Studies of the Greek Poets," "Sketches in Italy and Greece," "Renaissance in Italy," "Sketches and Studies in Italy," "Shelley," a translation of the "Sonnets of Michael Angelo and Campanella"; three volumes of verse entitled "Many Moods," "New and Old," and "Animi Figura," besides "Italian By-ways."]

SELECTIONS FROM HIS WORKS.

HISTORY OF THE RENAISSANCE.

There is no finality in human history. It is folly to believe that any religious, any social orders, any scientific hypotheses are more than provisional, and partially possessed of truth. Let us assume that the whole curve of human existence on this planet describes a parabola of some twenty millions of years in duration. Of this we have already exhausted unreckoned centuries in the evolution of prehistoric man, and perhaps five thousand years in the ages of historic records. How much of time remains in front? Through that past period of five thousand years preserved for purblind retrospect in records, what changes of opinion, what peripeties of empire, may we not observe and ponder! How many theologies, cosmological conceptions, politics, moralities, dominions, ways of living and of looking upon life, have followed one upon another! The space itself is brief; compared with the incalculable longevity of the globe, it is but a bare "scape in oblivion." And, however ephemeral the persistence of humanity may be in this its earthly dwelling-place, the conscious past sinks into insignificance before those æons of the conscious future, those on-coming and out-rolling waves of further evolution which bear

posterity forward. Think of that curve of possibly twenty million years, and of the five thousand years remembered by humanity! How much, how incalculably much longer is the space to be traversed than that which we have left behind! It seems, therefore, our truest, as it is our humblest, wisdom to live by faith and love. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Love is the greatest; and against love man has sinned most in the short but blood-bedabbled annals of his past. Hope is the virtue from which a faithful human being can best afford to abstain, unless hope wait as patient handmaid upon faith. Faith is the steadying and sustaining force, holding fast by which each one of us dares defy change, and gaze with eyes of curious contemplation on the tide which brought us, and is carrying, and will bear us where we see not. "I know not how I came of you, and I know not where I go with you; but I know I came well and I shall go well." Man can do no better than live in "eternity's sunrise," as Blake put it. To live in the eternal sunrise of God's presence, ever rising, not yet risen, which will never reach its meridian on this globe, seems to be the destiny, as it should also be the blessing, of mankind.

Age succeeds age . . . but the development and intellectual consciousness has been carried on without cessation. . . .

History is the epic of humanity.

"We have learned to look upon it as the biography of man . . . we are forced to think of civilized humanity as one.

"The first stage of civilization is . . . assigned to the Eastern empires of remote antiquity; the second to the Hellenic system of civic liberty and intellectual energy; the third to Roman organization."

. . . . . .

The fourth historical period is occupied by the Church and feudalism, the first inheriting Roman organization, the second help-

ing to constitute the immigrant races into new nationalities. The fifth great epoch is the emancipation of modern Europe from mediæval influences. We may be said to live in it. . . . No new social principle or comprehensive system has yet supervened.

DEMOCRATIC ART.

Democracy is a fact, the main fact, I repeat it, of our epoch. It is more than a political phenomenon. It contains the germ of a religious enthusiasm. If the modern world is destined to be remodelled by Democracy—and in some form or other this must happen—then what is applicable to America will in a large measure apply to Europe also. We need not accept the postulate that Democracy must prove itself beyond cavil by creating intellectual types which shall displace all that previously existed. But we may believe that Democracy will and ought to produce arts and a literature differing in essential points from those of classical antiquity and romantic feudalism. We may admit that Græco-Roman and mediæval ideals are inadequate to the modern, democratic, scientific stage upon which humanity has definitely entered. We may even be so sanguine as to hope that this new phase of development contains an ideality of its own, capable of contributing hitherto unapprehended sources of inspiration to the artist.

Above all things, the middle-class conception of life must be transcended. Decency, comfort, sobriety, maintenance of appearances, gradual progression up a social ladder which is scaled by tenths of inches, the chapel or the church, the gig or the barouche, the growing balance at one's banker's, the addition of esquire to our name, or of a red rosette to our button-hole, the firm resolve to keep well abreast with next-door neighbors, if not ahead of them, in business and respectability—all these things, which characterize the middle-class man wherever he appears, are good in their way. It were well that the people should incorporate these virtues. But

there are corresponding defects in the *bourgeoisie* which have to be steadily rejected—an unwillingness to fraternize, an incapacity for comradeship, a habit of looking down on so-called inferiors, a contempt for hand-labor, a confusion of morality with prejudice and formula, a tendency to stifle religion in the gas of dogmas and dissenting shibboleths, an obstinate insensibility to ideas. Snobbery and Pharisaism, in one form or another, taint the middle-class to its core. Self-righteousness and personal egotism, and ostrich-fear corrode it. We need to deliver our souls from these besetting sins, and to rise above them into more ethereal atmosphere. The man of letters, the artist, who would fain prove himself adequate to Democracy in its noblest sense, must emerge from earthy vapors of complacent self and artificial circumstances and decaying feudalism. It is his privilege to be free, and to represent freedom. It is his function to find a voice, a mode of utterance, an ideal of form, which shall be on a par with nature delivered from unscientific canons of interpretation, and with mankind delivered from obsolescent class distinctions.

Science, the sister of Democracy, brings man face to face with Nature, and with God in Nature. A more ethereal spirituality than has yet been dreamed of begins to penetrate our conceptions of the universe, of law, of duty, of human rights and destinies. Art and literature, if they are to hold their own, must adapt themselves to these altered conditions. They must have a faith—not in their own excellence as art, and in their several styles and rhythms—but in their mission and their power to present the genius of the age, its religion and its character, with the same force as the Greek sculptors presented paganism, and the Italian painters presented mediæval Catholicity. If they cannot ascend to this endeavor, they are lost.

XXVII.

MAXIMS FROM EMINENT LIVING CRITICS.

TAINE—RUSKIN.

H. TAINE:—"LECTURES ON ART."

Greece has so well worked out its model of the beautiful human animal that it has made its idol of it, and glorifies it on earth by making a divinity of it in heaven. Out of this conception statuary is born.

Music is the organ of this over-refined, excessive sensibility and vague, boundless aspiration; it is expressly designed for this service, and no art so well performs its task. And this is so because, on the one hand, music is founded on a more or less remote imitation of a cry which is the natural, spontaneous, complete expression of passion, and which, affecting us through a corporeal stimulus, instantly arouses involuntary sympathy, so that the tremulous delicacy of every nervous being finds in it its impulse, its echo, and its ministrant.

In regard to the Ideal, it is the heart which speaks; we then think of the vague and beautiful dream by which is expressed the deepest sentiment; we scarcely breathe it in the lowest voice, with a kind of subdued enthusiasm; when we speak of it otherwise it is in verse, in a canticle; we dwell on it reverentially, with

clasped hands, as if it concerned happiness, heaven, or love. As to ourselves, we shall, as usual, study it as naturalists, that is, methodically, analytically, and shall endeavor to realize not an ode but a law.

Let us now consider the physical man with the arts which portray him, and seek what are for him beneficent characters. The first of all, without doubt, is perfect health, even exuberant health.

The framework, the proportion of members, the fulness of chest, the suppleness of articulations and muscular resistance necessary to run, jump, carry, strike, combat, and resist effort and fatigue. We will give it all these corporeal perfections without making the one detrimental to the other; they shall all exist in it in the highest degree, but balanced and harmonious: it is not necessary that force should imply weakness, and that in order to be developed it should be diminished. This is not yet all. To athletic aptitudes and to gymnastic preparation we shall add a soul, that is to say, a will, intelligence, and a heart.

We cannot put them forth prominently; if we attempted it we should injure the perfect body that we desire to represent. For spiritual life in man is opposed to corporeal life; when he is superior in the former he is inferior or subordinate in the latter; he regards himself as a soul embarrassed with a body, his frame becomes an accessory; in order to think more freely he sacrifices it, he shuts it up in a workshop, he lets it shrivel or become relaxed.

RUSKIN'S RULES OF LIFE.

(FROM "FORS CLAVIGERA.")

I. I trust in the Living God, Father Almighty, Maker of heaven and earth, and of all things and creatures visible and invisible.

I trust in the kindness of His law, and the goodness of His work.

And I will strive to love Him, and keep His law, and see His work, while I live.

II. I trust in the nobleness of human nature, in the majesty of its faculties, the fulness of its mercy, and the joy of its love.

And I will strive to love my neighbor as myself, and, even when I cannot, will act as if I did.

III. I will labor, with such strength and opportunity as God gives me, for my own daily bread; and all that my hands find to do, I will do with my might.

IV. I will not deceive, or cause to be deceived, any human being for my gain or pleasure; nor hurt, or cause to be hurt, any human being for my gain or pleasure; nor rob, or cause to be robbed, any human being for my gain or pleasure.

V. I will not kill nor hurt any living creature needlessly, nor destroy any beautiful thing, but will strive to save and comfort all gentle life, and guard and perfect all natural beauty, upon the earth.

VI. I will strive to raise my own body and soul daily into higher powers of duty and happiness; not in rivalship or contention with others, but for the help, delight, and honor of others, and for the joy and peace of my own life.

VII. I will obey all the laws of my country faithfully; and the orders of its monarch, and of all persons appointed to be in authority under its monarch, so far as such laws or commands are consistent with what I suppose to be the law of

God; and when they are not, or seem in anywise to need change, I will oppose them loyally and deliberately, not with malicious, concealed, or disorderly violence.

EDUCATION.

No true luxury, wealth, or religion is possible to dirty persons; nor is it decent or human to attempt to compass any temporal prosperity whatever by the sacrifice of cleanliness. The speedy abolition of all abolishable filth is the first process of education; the principles of which I state in the second group of aphorisms following.

All education must be moral first; intellectual secondarily. Intellectual before (much more without) moral education is, in completeness, impossible; and in incompleteness, a calamity.

Moral education begins in making the creature to be educated clean and obedient. This must be done thoroughly and at any cost, and with any kind of compulsion rendered necessary by the nature of the animal, be it dog, child, or man.

Moral education consists next in making the creature practically serviceable to other creatures, according to the nature and extent of its own capacities; taking care that these be healthily developed in such service. It may be a question how long, and to what extent, boys and girls of fine race may be allowed to run in the paddock before they are broken; but assuredly the sooner they are put to such work as they are able for, the better. Moral education is summed when the creature has been made to do its work with delight, and thoroughly; but this cannot be until some degree of intellectual education has been given also.

Intellectual education consists in giving the creature the faculties of admiration, hope, and love.

CIVILIZATION.

A "civilized nation" in modern Europe consists, in broad terms, of (*a*) a mass of half-taught, discontented, and mostly penniless populace, calling itself the people; of (*b*) a thing which it calls a government—meaning an apparatus for collecting and spending money; and (*c*) a small number of capitalists, many of them rogues, and most of them stupid persons, who have no idea of any object of human existence other than money-making, gambling, or champagne-bibbing. A certain quantity of literary men, saying anything they can get paid to say,—of clergymen, saying anything they have been taught to say,—of natural philosophers, saying anything that comes into their heads,—and of nobility, saying nothing at all, combine in disguising the action, and perfecting the disorganization, of the mass; but with respect to practical business, the civilized nation consists broadly of mob, money-collecting machine, and capitalist.

Now when this civilized mob wants to spend money for any profitless or mischievous purposes,—fireworks, illuminations, battles, driving about from place to place, or what not,—being itself penniless, it sets its money-collecting machine to borrow the sum needful for these amusements from the civilized capitalist.

MOTTOES:—

AIDS TO SELF-CULTURE.

To live for common ends is to be common:
The highest faith makes still the highest man;
For we grow like the things our souls believe,
And rise or sink as we aim high or low.
No mirror shows such likeness of the face
As faith we live by of the heart and mind.
We are in very truth that which we love;
And love, like noblest deeds, is born of faith.
The lover and the hero reason not,
But they believe in what they love and do
All else is accident—this is the soul
Of life, and lifts the whole man to itself,
Like a key-note, which, running through all sounds,
Upbears them all in perfect harmony.

Müller.

Onward, onward may we press
Through the path of duty;
Virtue is true happiness,
Excellence true beauty.
Minds are of celestial birth,
Make me then a heaven of earth.

James Montgomery.

A gentleman is one who understands and shows every mark of deference to the claims of self-love in others, and exacts it in return from them.—*Hazlitt*, Table Talk, On the Look of a Gentleman.

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise
To higher levels rise. *H. W. Longfellow.*

XXVIII.

THOROUGHLY AMERICAN.

HON. CHARLES A. DANA,

NEW YORK,

Editor of the New York "Sun."

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OPTIMISM.

A TRULY AMERICAN IDEAL.

MR. CHARLES A. DANA

writes:—

HAT are the qualities essential to the development of the perfect man?

This is a comprehensive proposition, and the answer must be expressed in generalities rather than details.

It is evident that the perfect man can only be one who has not inherited from his father or mother or remoter ancestors any deformity, moral, mental, or physical, or any predisposition to idiocy, disease, or vice.

He must be perfect in bodily constitution, and in eating, drinking, sleeping, digestion, circulation, athletic strength, and personal beauty. His temper must be serene, cheerful, and optimistic; his disposition generous, magnanimous, and benignant; his tranquillity and patience immovable, especially under the attacks of fools; his delicacy of feeling and his unwillingness to crowd others even greater than his courage. His mental operations must be aggressive, rapid, many-sided, and far-reaching. What he knows he must know exactly. His reasonings must be logical and sure, and his conclusions wise and true.

To all these gifts he must add imagination and enthusiasm, the faculty that can fuse and transfuse, endowing

even monotony and dulness with novelty and splendor. He must possess humor and wit; and of the two humor is much the more essential. The individual to whom the sense of humor is denied is perhaps the most unhappy and lamentable creature in existence.

Of course the ability to love and be loved must be his.

So far we have been considering only natural qualities and attributes; but those of education, gymnastics, and development are hardly less important. A genius like Shakespeare, if untrained, uneducated, unfamiliar with the discipline of study and of social life, would be like a bird without wings or a steam-engine without fuel. The first-rate man must have his powers expanded, complicated, strengthened, refined, and subtilized by culture. He must go deep and wide into the learning, the history, the philosophy of men. He must be informed of the ideas, the sciences, the theories, the doctrines, the morals, the religions that have appeared since mankind took possession of the earth; and this culture must be in his mind, not as a dry promiscuous accumulation huddled on shelves or in a storehouse, but distinct, vital, well ordered, ready for application, whatever the occasion that may arise.

The perfect man, thus fitted out by nature and by development, will possess a steady faith in the divine order of the universe and in the progressive future of human society. To these qualifications let us add active and companionable habits of life and a steady income of $10,000 to $30,000 a year—sufficient for the needs of taste, affection, and benevolence—and our description of the perfect man would seem to be tolerably complete.

Why should not such a man keep his youth, with all the faculty of work and enjoyment, up to his hundredth year?

Yours sincerely,

C. A. Dana

SUMMARY.

Sincerity and Optimism.
Intellect Aggressive, Rapid, and Far-reaching.
Exact Knowledge.
Logical Reasoning.
Wise and True Conclusions.
Imagination and Enthusiasm.
Wit and Humor.
Wide and Deep Learning.
Faith in the Divine Order.

Athletic Strength.
Gymnastics.
Patience and Tranquillity.
Active Habits.
Courage.
Magnanimity.

Vigorous Constitution.
A Large Income.
Long Life.

Personal Beauty.
Generous Disposition.
Delicacy of Feeling.
Unwillingness to Crowd Others.
Ability to Love and to be Loved.
Taste.
Affection.
Benevolence.
Companionable Habits.

BIOGRAPHICAL DATA.

[CHARLES ANDERSON DANA was born in Hinsdale, N. H., August 8, 1819. He studied at Harvard College, and from 1842 to 1844 was a member of the Brook Farm community. He was one of the editors of the *Harbinger* from 1844 to 1847, after which he was connected with the *New York Tribune* until 1861; was assistant Secretary of War from 1863 to 1865, editor of the *Chicago Republican* from 1866 to 1867, and in the latter year organized the stock company that now owns the *Sun*, and became its editor, a position which he still retains. Mr. Dana's first book was a volume of stories translated from the German, entitled "The Black Art," in 1848. With George Ripley he edited "Appleton's American Cyclopedia" in 1855; with Gen. J. H. Wilson he wrote a "Life of Ulysses S. Grant" in 1868; his "Household Book of Poetry" appeared in 1857, and in 1883 he edited on the Rossiter Johnson "Fifty Perfect Poems."]

OF THE NEWSPAPER, C. A. DANA SAYS:

It is as necessary for it to have intrinsic merit as it is requisite that a work of art should have beauty, or be a true revelation of nature, in order to command critical approval and enduring eminence. To secure parallel consideration, a newspaper must be conducted on the principles which underlie all real art; it must get its reward from the singleness of its effort to attain a purely ideal end. Their conductors are under no oath of office and no formal bonds for the faithful performance of their public duties; but they are bound by a sense of obligation which is oftentimes religious in its elevation. Their function has a sacerdotal character, and their vows of fidelity must be made to God and not to men.

XXIX.

FROM AMERICAN AUTHORS.

ARLO BATES,
Boston, Mass.,
Author and Editor.

N. K. ROYSE,
Cincinnati, Ohio,
Author and Critic.

ALBERT ROSS,
New York,
Novelist.

INDIVIDUALISM.

ARLO BATES,

the author of "The Pagans," "The Philistines," and "The Puritans," writes:—

IT seems not unfair to assume that the perfect man, if he ever appear, will be the consummate flower of individualism; that he will understand that for a human being the highest possible theory is his individual reason, and the highest possible law is his individual will; his reason, of course, developed to its greatest capacity, and his will not in the mood of its transient phases, but in its essential and ultimate expression. The perfect man is not necessarily one who possesses every possible human talent, but one who perfectly possesses himself.

Very truly yours,

Arlo. Bates

SUMMARY.

INDIVIDUAL REASON.
INDIVIDUAL WILL.
PERFECT SELF-POSSESSION.

PLAIN TALK TO YOUNG MEN.

WHAT IS GENIUS?

MR. N. K. ROYSE,

author of "A Study of Genius," writes:—

MY finite mind cannot conceive of "perfect manhood." Probably the nearest approximations I have ever known or heard of were those few persons who have dared to live up to their supreme convictions of life's obligations. And yet even these exceptional persons, who did the very best they knew how to do, owing, in one instance, to a natural shortness or obliquity of mental vision, in another to unhealthful bodily condition, and in a third to some extreme element in their moral or religious training, have, almost without exception, fallen short of the highest conceivable stature of "perfect manhood."

My "ideal," therefore, of a perfect man is one who embodies the highest degree of health, strength and activity as regards each of the three essential constituents of human nature—mind, body, and soul. Physically, he must be the artist's and the physician's model; mentally he must not only be able to perceive all things, but also to see through them; and morally he must be a Luther at Worms.

The "best types" of such a man are, as found in history, the very generally despised and persecuted minority,

whether in secular or spiritual affairs; and, as existing today, those who conform in the fewest points to the general standards and usages of society.

My own "ideal of culture" is the simultaneous and impartial development of all the faculties—mental, physical, and moral—of the human organism. Society's ideal would seem to be incarnated in the typical college athlete or minstrel.

"The higher development of man" must necessitate greater liberality of mind, ampler kindliness of heart, and increased earnestness and consistency of character.

"The cardinal points to be insisted upon for the all-around development of the coming man" are breeding and training of the physical, the mental, and the moral man, similar in painstaking and skill to those now and long since bestowed upon blooded stock. And yet, after all, so contrary to all reasonable expectations are the issues of life—at least human life—that your genius is quite as apt to make her advent, as Shakespeare has phrased it, "in smoky cribs."

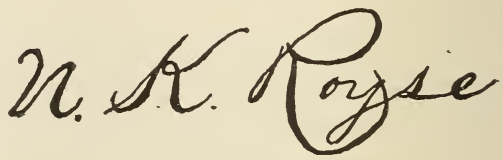
It is infinitely easier to forecast the horoscope of a new planet than that of a new genius.

"The points to be urged for the awakening of the higher intelligence of the young American" are: the inculcation of some—at least—respect for seniors. We should be inclined to include parents under this term had they not so generally forfeited the desert by their culpable indifference to, if not criminal connivance in, young America's notorious ill-mannerliness. The exchanging of places between ears and tongue. Finally, the turning of himself upside

down and inside out, and so emptying and ridding himself of every reminiscence of the typical young American of to-day.

"The best counsel for the young man of to-day" is to look backward at least one-half of the time. Have the courage to be called and to deserve to be called honest.

The finest quality in human nature is philanthropy.



SUMMARY.

LIBERALITY OF MIND.
CLEAR-SIGHTEDNESS.
THE PHYSICIAN'S MODEL.
MORAL EARNESTNESS.
CHARACTER.
HONESTY.
THE ARTIST'S MODEL.
KINDLINESS OF HEART.
PHILANTHROPY.

XXX.

THE STUDY OF HUMAN NATURE.

JULIAN HAWTHORNE,

CAMBRIDGE, MASS.,

Novelist.

LEARN HOW TO LIVE.

THE EMOTIONAL OR AFFECTIONATE SIDE.

JULIAN HAWTHORNE,

the eminent novelist, writes:—

PERFECT manhood comprises masculinity, physical strength and health, clear brain, warm heart, courage, firmness.

I have no specific ideal.

That is the best type in which good-will toward others is spontaneous.

No innate quality of human nature should be repressed. All are good in themselves, and if directed to the welfare of others instead of selfishly will vindicate their divine origin.

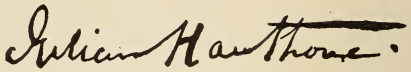
We can afford to allow the emotional or affectionate side of our nature a larger development in comparison with the intellectual side than it now possesses.

Young men should be taught to prepare themselves less for competition than for co-operation.

Let young Americans be told that it is better to learn how to live than to succeed in business.

The best counsel I could give a young man would be to do habitually those things which in his higher moments he has seen to be good.

Unselfconsciousness is the finest quality in human nature.



SUMMARY.

Clear Brain.
Unselfconsciousness.
- Masculinity.
- Courage.
- Firmness.
- Execute Suggestions of Higher Moments.

Health.
Cooperation not Competition.
Learn How to Live, Not How to be Successful.
- Warm Heart.
- Good Will Towards Others.
- Develop Affections.

BIOGRAPHICAL DATA.

[JULIAN HAWTHORNE was born in Boston, Mass., June 22, 1846. He studied at Harvard University, and at the scientific school in Cambridge. In 1873 he published "Bressant," and "Idolatry" in 1874. His other works are "Saxon Studies," "Garth," "The Laughing Mill," "Archibald Malmaison," "Ellice Quentin," "Prince Saroni's Wife," "Yellow Cap," "Sebastian Strome," "Fortune's Fool," "Dust," "Noble Blood," and a biography of his father and mother.]

SELECTIONS FROM HIS WORKS.

EXTRACT FROM JULIAN HAWTHORNE'S LIFE OF NATHANIEL HAWTHORNE.

The forefathers of a distinguished man (especially in this country) are not of much practical use to him. What he is, outweighs what they can contribute. Instead of their augmenting his dignity, his own proper lustre is reflected back on them; and such interest as we take in them is for his sake. For his distinction—so far as it may have any relation to them at all—seems to be the culmination or flower of their prevailing traits and tendencies, added to that personal and forming quality in him, without which no mere accumulation even of the best material would be of avail. How much the material in question may amount to, and of how great importance it may be as a factor in the individual's character, is, indeed, still undetermined. It is not necessary, here, to enter upon a discussion of the merits of the theory of Heredity; but we may, perhaps, assume that faults and frailties are more readily and persistently reproduced than virtues,—since the former belong to a man's nature, as distinguished from that self-affected modification of his nature, which we call *character*. A tendency to drunkenness, for example, or to pocket-picking, is more easily traced in a man's ancestry than a tendency to love one's neighbor as one's self, or to feel as charitably disposed towards those who injure us as towards those who injure our enemies. In other words, nature is passive,

and character is active; and activity is more apt than passivity to be original, or peculiar.

It might seem an ungracious task, however, to analyze this great reservoir of ancestry with a view to reveal the imperfections of an individual. If a man contrives to get through life respectably and honorably, why ferret out the weaknesses which he strove to conceal? Would not vice be encouraged by the knowledge that even the greatest figures of history partook of its infirmity? The present writer, for his own part, confesses to feeling no sympathy with those who answer these questions in the affirmative. If it be true that human nature is evil, we shall gain nothing by blinking the fact. If the truth be humiliating, so much the wholesomer for us who are humiliated; the complacency born of ignorance of —and still more of ignoring—that which exists, can have in it no health or permanence. Sooner or later it will be overthrown, and then, the greater the security has been, the more disastrous will be the catastrophe. We are too apt to forget that intellectual eminence can exist side by side with moral frailty or depravity; and we are prone to infer that because a man does right, he has felt no temptation to do wrong. But, in reality, the beauty, the pathos, and the power of the spectacle of humanity lies in the fact that it is a spectacle of a mortal struggle between two eternal forces,—a struggle more or less stubbornly and conspicuously maintained, but common and inevitable to every one of us. The greatest men, so far as we know anything about them, have not been those who were virtuous without effort. Ever since Christ was tempted in the wilderness, and prayed that the cup might pass from him, and accused God of forsaking him, character has been, not innate, but the issue of this endless conflict between the desire of good and the tendency to evil; and its strength has been in proportion to the weight of the tendency as well as to the intensity of the desire. Indeed, the desire can be intense only in so far as the tendency is

weighty. The imminence of peril creates the faculty to analyze and overcome it. If Christ was greater than other men, it was not because he did right more easily than they, but, on the contrary, because he resisted in his own person the tendencies to evil of the whole human race. Good men are not monsters: they know, better than others, what it means to be human. No doubt, we seldom have an opportunity to perceive the painful and laboring steps by which goodness or greatness is achieved; only the result comes into our range of vision. The reason is, that strength is silent and calm, and has the reserve and humility of a conqueror who knows the cost of victory, and how precarious and incomplete the victory is. It cannot talk about itself; it cannot find anything in itself worth talking about. Looking at itself from within, as it were, it sees only its negative aspect. None the less it is well for outsiders to investigate the processes of the growth and development of heroes, not in order to console ourselves for our shortcomings, but to gain encouragement from the discovery that human weakness is the very essence and occasion of human strength.

MOTTOES:—

AIDS TO SELF-CULTURE.

Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring.

So runs my dream: but what am I?
An infant crying in the night;
An infant crying for the light;
And with no language but a cry.

Alfred Tennyson.

What thou thinkest, belongs to all; what thou feel'st is thine only. Wouldst thou make him thine own, feel thou the God whom thou think'st. *Schiller.*

Labor is rest from the sorrows that greet us,
Rest from all petty vexations that meet us,
Rest from sin promptings that ever entreat us

Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor—all labor is noble and holy.

Frances S. Osgood.

Wings for the angels, but feet for men;
We may borrow the wings to find the way,
We may hope and resolve and aspire and pray,
But our feet must rise or we fall again.

J. G. Holland.

Build on, and make thy castles high and fair,
Rising and reaching upward to the skies;
Listen to voices in the upper air.

H. W. Longfellow.

XXXI.

LIVING WORDS FROM GREAT PREACHERS.

CUYLER, TALMAGE.

THEODORE L. CUYLER, D.D.:—POINTED PAPERS.

All the men and women who have made their mark in this world and have achieved the best results have kept the eye clear and single toward one noble purpose.

When a man *gets used to falling* he is ruined.

The stairways of temptation are very numerous.

Your daily battle will be with the sins that most easily beset you.

The most tremendous word in the English language is the short yet mighty NO.

THOUGHT-HIVES.

The prevailing sin of the day is self-indulgence.

Give up whatever tends to pamper the passions or to kindle unholy desires.

All the grandest enterprises of benevolence and all the most stupendous crimes were once only invisible phantoms in some man's or woman's busy brain.

One of the highest of spiritual luxuries is the enjoyment of pure and exhilarating and sublime thoughts.

At the very moment when a wicked thought is born is the right time to destroy it.

A noble career depends on the treatment given to the infant ideas that are born in the soul.

Learning and eloquence—getting the truth and giving the truths—are the two most attainable possessions for every healthy mind.

RIGHT TO THE POINT.

Nothing tends more to the elevation of character than to have a high ideal.

There must be higher longing before there is attempt at higher living.

The essential of purity of the heart is to keep the evil out.

No more decisive influence can be brought to bear upon any age, or any community, than the employment of its highest intellect for truth or for error—for God and the right, or for the devil's wrong.

Intellect ennobled, purified, heaven-directed, is the universal power to build up.

Intellect perverted, corrupted, sin-directed, is the most terrible of agencies to pull down and destroy.

Kind words are the oil that lubricates every-day intercourse.

Existence on earth is too short to be wasted in play; but it must not be made shorter by unremitting toil.

The thoughts which nestle within us, and issue from us in language and in act, determine our moral character.

MOTHER, HOME, AND HEAVEN.

The home rules the nation. If the home is demoralized, it will ruin it. . . . As a citizen of Brooklyn, I am proud of the fact that in our chief public park there stands a monument to

the author of "Home, sweet Home." Those immortal lines have made delicious music by many an humble fireside. They have inspired encouragement under many a lowly roof. But Howard Payne struck a deeper truth than he may have intended when he wrote, "*There is no place like home.*" This applies to something more enduring than the heart's attachment to the spot which sheltered our childhood. For all our after-lives and our eternal destinies—for shaping the character, forming the habits, determining the choice for good or evil, and for the salvation or ruin of the soul, "there is no place like home." Nothing is so dangerous and damning as a bad home. Nothing is so effective in fitting us for usefulness here and for heaven hereafter as a pure, happy Christ-lighted home.

MAXIMS FROM TALMAGE.

Now, the first thing for one to do is, to take care of his or her own heart.

Debt! there is no worse demoralizer of character.

Suavity is an art that we all need to cultivate.

It pays to be gentleman or lady.

The mere starting gives no security.

Let there be no room in all your house for jealousy.

Many make a failure in the drama of life through indolence.

Contentment is something you can neither rent nor purchase.

There is a tremendous power in a kind word.

A man is no better than the pictures he loves to look at.

If your eyes are not pure your heart cannot be.

CRUMBS SWEPT UP.

Too much hobby-riding belittles the mind, distorts the truth, and cripples influence.

All our faculties were made for use.

Fretfulness will kill anything that is not in its nature immortal.

Our disposition is much of our own making.

Our happiness and success depend on being where we belong.

SHOTS AT SUNDRY TARGETS.

The destruction of a man's name is worse than the destruction of his life.

Equip yourself from all sources.

The good must go up, and the bad mus. go down.

Moral courage is of all qualities most rare.

In this great battle that is opening against the kingdom of darkness, we want not only a consecrated soul, but a strong arm and stout lungs and mighty muscle.

The wisdom of cessation from hard labor one day out of seven is almost universally acknowledged.

When a young man loses his reputation for sobriety, he might as well be at the bottom of the sea.

A pure work of fiction is history and poetry combined.

You cannot afford to read a bad book, however good you are.

Life is to me a rapture.

The world is a rose, and the universe a garland.

The arm of toil is the only arm strong enough to bring up the bucket out of the well of pleasure.

Amusement is only the bower where business and philanthropy rest while on their way to stirring achievements.

A man who does not work does not know how to play.

Any amusement that gives you a distaste for domestic life is bad.

Light up all your homes with innocent hilarities.

XXXII.

FROM AN EMINENT AMERICAN.

JAMES RUSSELL LOWELL,

CAMBRIDGE, MASS.,

Author, Poet, Critic, formerly Professor Harvard University, late United States Minister to Spain and to the Court of St. James.

ELEVATION OF MIND.

DANTE RECOMMENDED.

Mr. JAMES RUSSELL LOWELL

was visited at his home a short time before his death. Being ill, he begged to be excused from writing. In a conversation, he said:—

"ALL young men should have an ideal; something beyond, above, beside themselves."

Taking up a copy of Boswell's Johnson, he read the following passage, which he said should be written in letters of gold:—

"'Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings.'

"I recommend to the young man the study of Dante," he added further. "This will elevate him. This will keep him out of the mud."

Mr. Lowell spoke particularly of the closing of the "Paradise." Dante is throughout high-minded; he has a scorn of everything mean and low."

J. R. Lowell

SUMMARY.

An Ideal.

Highmindedness.

BIOGRAPHICAL SKETCH.

[JAMES RUSSELL LOWELL, son of the Rev. Charles Lowell, was born in Cambridge, Mass., February 22, 1819. He graduated from Harvard in 1838, studied law, received the degree of LL.B., and was admitted to the bar in 1840. His first volume of poems, "A Year's Life," was published in 1841. The "Biglow Papers" appeared in the *Boston Courier* in 1846–1848. In 1844 he published "A Legend of Brittany," in 1845, "The Vision of Sir Launfal," and "Conversations with Some of the Old Poets." In 1855 he was appointed professor of languages and belles-letters at Harvard University; in 1857, became editor of the *Atlantic Monthly*, and in 1863, joint editor of the *North American Review*. His works include "Among my Books," "My Study Windows," "Democracy and other Addresses," "Life of Keats," and "Under the Willows, and other Poems." In 1877 Mr. Lowell was appointed United States Minister to Spain, and three years later was transferred to the Court of St. James, where he remained until 1885. He was first married in 1844 to Miss Maria White, a poetess, who died in 1853; four years later he married Miss Frances Dunlap, who died in 1885. The degree of D.C.L. was conferred upon Mr. Lowell by the University of Oxford in 1873, and that of LL.D. by the University of Cambridge, England, in 1874. He died at Cambridge, Mass., August 12, 1891.]

EXTRACTS FROM HIS WORKS.

In the address to the Wordsworth Society, 1884, he says:

"Goethe taught the self-culture that results in self-possession, in breadth and impartiality of view, and in equipoise of mind; Wordsworth inculcated that self-development through intercourse with man and nature which leads to self-sufficingness, self-sustainment, and equilibrium of character.

"The thought of a god vaguely and vaporously dispersed throughout the visible creation, the conjecture of an animating principle that gives to the sunset its splendor, the passion to the storm, to cloud and to wind their sympathy of form and movement, that sustains the faith of the crag in its forlorn endurance, and of the harebell in the slender security of its stem, may inspire or soothe, console or fortify, the man whose physical and mental

fibre is so sensitive . . . that it can feel . . . those internal vibrations of identity between the fragmentary life that is in himself and the larger life of the universe whereof he is a particle.

"Religion, however, is the mother of Form and Fear. In 'the sublimest reach to which poetry has risen,' the conclusion of the Paradiso, Dante tells us that . . . within the rings of power, wisdom, love, one sees the image of man."

FROM AN AFTER-DINNER SPEECH DEFENDING THE PURITAN FATHERS.

"The worst kind of religion is no religion at all, and these men living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders.

"I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware how much we are sustained at present by an enormous mass all about us of religious feeling and religious convictions; so that, whatever it may be safe for us to think—for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given to our character—I do not know what would become of the less favored classes of mankind if they undertook to play the same game."

FROM THE POEM ON GARRISON.

In a small chamber, friendless and unseen,
Toiled o'er his types one poor, unlearned young man;
The place was dark, unfurnitured, and mean;—
Yet there the freedom of a race began.

Help came but slowly; surely no man yet
Put lever to the heavy world with less:
What need of help? He knew how types were set,
He had a dauntless spirit, and a press.

Such earnest natures are the fiery pith,
The compact nucleus, round which systems grow!
Mass after mass becomes inspired therewith,
And whirls impregnate with the central glow.

. . . . . .

Who is it will not dare himself to trust?
Who is it hath not strength to stand alone?
Who is it thwarts and bilks the inward MUST?
He and his works, like sand, from earth are blown.

Men of a thousand shifts and wiles, look here!
See on straightforward conscience put in pawn
To win a world; see the obedient sphere
By bravery's simple gravitation drawn!

Shall we not heed the lesson taught of old,
And by the Present's lips repeated still,
In our own single manhood to be bold,
Fortressed in conscience and impregnable will?

We stride the river daily at its spring,
Nor, in our childish thoughtlessness foresee
What myriad vassal streams shall tribute bring,
How like an equal it shall greet the sea.

The hope of Truth grows stronger, day by day;
I hear the soul of Man around me waking.

. . . . . .

And every hour new signs of promise tell,
That the great soul shall once again be free,
For high, and yet more high, the murmurs swell
Of inward strife for truth and liberty.

FROM "THE BEGGAR."

A little of thy steadfastness,
Old oak, give me,
Some of thy stern, unyielding might
Give me, old granite gray.

Some of thy pensiveness serene,
O sweetly mournful pine;
A little of thy merriment,
Of thy sparkling, light content,
Give me, my cheerful brook.

Heaven help me! How could I forget
To beg of thee, dear violet?
Some of thy modesty
O give to strengthen me.

Each day the world is born anew
For him who takes it rightly;
Not fresher that which Adam knew,
Not sweeter that whose moonlit dew
Entranced Arcadia nightly.

Beauty, Herr Doctor, trust in me,
No chemistry will win you.
Charis still rises from the sea;
If you can't find her might it be
Because you seek within you?

New occasions teach new duties;
  Time makes ancient good uncouth.
They must upward still and onward
  Who would keep abreast of truth.

Ah! let us hope that to our praise
  Good God not only reckons
The moments when we tread his ways,
  But when his Spirit beckons,—
That some slight good is also wrought
  Beyond self-satisfaction
When we are simply good in thought,
  Howe'er we fail in action.

Where'er a human spirit strives
After a life more true and fair,
There is the true man's birth-place grand,
His is a world-wide fatherland!

Great truths are portions of the soul of man;
  Great souls are portions of eternity;
Each drop of blood that e'er through true heart ran
  With lofty message, ran for thee and me;
For God's law, since the starry song began,
  Hath been, and still for evermore must be,
That every deed which shall outlast Time's span
  Must goad the soul to be erect and free;
Slave is no word of deathless lineage sprung,—
  Too many noble souls have thought and died,
Too many mighty poets lived and sung.

XXXIII.

THE BEST FOUNDERS.

MR. JAMES PARTON,

NEWBURYPORT, MASS.,

Author, Editor, Historian, Biographer.

ACT FROM PRINCIPLE.

BRING UP THE COUNTRY TO THE IDEAL OF ITS BEST FOUNDERS.

MR. JAMES PARTON

writes:—

THE perfect man, if there were such a creature, would possess the health, vigor, and courage of the perfect animal, plus a full measure of the qualities peculiar to the human being.

One of these, and perhaps the chief, is the power of acting from principle, whether it makes for or against our immediate interest.

Another human trait is intelligent forethought, or the power of working out a deliberately formed plan, and sacrificing present ease and pleasure to a distant, but distinctly seen object.

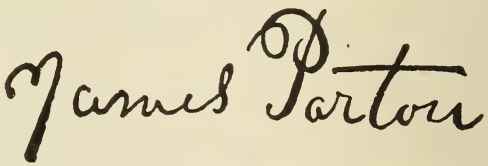
Self-control, in all its manifestations, is an eminently human characteristic, but particularly when it is exercised from a virtuous motive, as in suppressing anger, resentment, hatred, greed, and sensuality.

One of the best and most essentially human of all traits is public spirit, which makes a man a progressive and reforming citizen, one who feels a stain upon his native place or an injury to its welfare more acutely than almost any disaster that could befall himself.

The perfect man, who should be so happy as to be also an American citizen, would deeply love the institutions of

his country, and make it the chief object of his existence to bring everything in his country up to the ideal of its best founders, particularly Thomas Jefferson and James Madison, their wisest and purest interpreters.

The test of a man, says the old proverb, is a woman. Nothing so surely marks the ideal man as the quality of his relations with the other sex. If in that essential matter his conduct is pure, noble, and just, he must be a very creditable specimen of our kind, though not a perfect man. It is fortunate there are no perfect men. There could not be many of them in so troublesome and difficult a world as this, and what few there are would put the rest of us terribly out of countenance.



SUMMARY.

Intelligent Forethought.

Courage.
Self-Control.
Public Spirit.
Patriotism.

Health.
Vigor.
Principle.

Purity.
Justice.

BIOGRAPHICAL DATA.

[JAMES PARTON was born at Canterbury, England, in 1822. He became a resident of New York City, and was for a time associate editor of the "Home Journal." He has published "Life of Horace Greeley," 1855; "Life of Aaron Burr," 1857; "Life of Andrew Jackson," 1860; "Life of General Butler," 1863; "Life and Times of Benjamin Franklin," 1864; "Life of John Jacob Astor," 1865; "Famous Americans of Recent Times," 1867; "Life of Thomas Jefferson," 1874; "Caricature in all Times and Lands," 1878; "Life of Voltaire," 1881; and he has contributed to the "Atlantic Monthly" and "North American Review." He died October 12th, 1891.]

SELECTIONS FROM HIS WORKS.

TOPICS OF THE TIME.

The virtues of maturity are self-conquest and self-control.

Men must respect themselves, but respect one another also, and, along with a proper confidence in their own opinions, have a genuine tolerance of those of their neighbors. With an ability to convince others, there must be in the people the possibility of being convinced, as well as of frankly submitting to a decision the most adverse to that for which they had striven. A strong, keen, and constant sense of justice must be tempered by a spirit of accommodation, an aversion to standing upon trifles, and a disposition to welcome a reasonable compromise.

Nothing is ever *seen* in this world till the searching eye of a sympathetic genius falls upon it.

This common phrase, "making money," is a poor, mean way of expressing an august and sacred thing; for the money which fairly comes to us in the way of our vocation is, or ought to be, the measure of our worth to the community we serve. Money is the representative of all the substantial good that man can bestow on man.

Common honesty demands that a man shall do his best when he works for his own price.

Nothing is of great and lasting account—not religion, nor benevolence, nor law, nor science—until it is so organized that honest and able men can live by it. Then it lures talent, character, ambition, wealth, and force to its support and illustration.

In union there is strength; and yet, when a thing is to be done, one man must do it.

To err in the service of man is nobler than to be wise for one's self.

Human beings are so constituted and related, that among the most precious possessions any of us can have is the respect and good-will of our community.

ON HENRY CLAY.

Perhaps the greatest good fortune that can befall an intelligent and noble-minded youth is to come into intimate, confidential relations with a wise, learned, and good old man, one who has been greatly trusted, and found worthy of trust, who knows the world by having long taken a leading part in its affairs, and has outlived illusions only to get a firmer footing in realities.

It is proof positive of a man's essential soundness if he improves as he grows old.

ON DANIEL WEBSTER.

A new language every ten years, or a new science rigorously pursued, seems necessary to preserve the freshness of the understanding, especially when the physical tastes are superabundantly nourished.

ON JOHN RANDOLPH.

Sudden wealth is itself sufficient to spoil any but the very best of men.

ON JAMES GORDON BENNETT.

If there are ten bakers in a town, the one that gives the best loaf for sixpence is sure at last to sell most bread.

XXXIV.

WELL-KNOWN ENGLISH AUTHORS.

MR. ROBERT BUCHANAN,
LONDON, ENGLAND,
Poet and Novelist.

A. CONAN DOYLE, M.D.,
LONDON, ENGLAND,
Physician and Novelist.

MR. EDWIN JOHNSON,
LONDON, ENGLAND,
Author of "The Rise of Christendom."

MR. ALFRED T. STORY,
LONDON, ENGLAND,
Author and Novelist.

MR. OSWALD CRAWFURD,
LONDON, ENGLAND,
Author and Traveler.

INSIGHT NOT INTELLECT.

SYMPATHY WITH LIFE.

MR. ROBERT BUCHANAN,

the eminent poet and novelist, writes us from London as follows:—

WHAT are the attributes of perfect manhood? Self-reliance, self-knowledge, sympathy.

What is your ideal? What are the best types? Christ, Mohammed, Lincoln, Walt Whitman.

What is the best ideal of culture? Freedom from all prejudices and all dogmas.

What qualities of mind, heart, energy, or character should be cultivated for the higher development of man? Catholicity—the quality of judging character at the root, not by the branches.

What organs, systems, or parts of the body, features of the face or convolutions of the brain ought to be increased and what reduced to render man more godlike and less brutelike? To answer this would require a volume. Briefly, man wants to limit the vagaries of the cerebellum.

What are the cardinal points to be insisted upon for the all-around development of the coming man? Absolute honesty of opinion, right or wrong; absolute freedom from conventions.

What points are to be urged for the awakening of the higher intelligence of the young American? To read no newspapers, to avoid politics, and to absorb Walt Whitman.

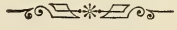
What is the best counsel for the young man of to-day? Avoid all imitation of European culture.

What is the finest quality in human nature? Sympathy with life as life. Perception of the truth that insight is greater than intellect, and that strength comes from intuitions, not from syllogisms.

ROBERT BUCHANAN.

SUMMARY.

SELF-KNOWLEDGE.
CATHOLICITY.
HONEST OPINION.
INSIGHT, INTUITION.
NO VAGARIES.
SELF-RELIANCE.
FREEDOM FROM CONVENTIONS.
SYMPATHY.



BIOGRAPHICAL DATA.

[ROBERT BUCHANAN was born August 18, 1841. He was educated at the high school and the university of Glasgow. His first work, a volume of poems, "Undertones," was published in 1860; in 1865 appeared "Idyls and Legends of Inverburn;" "London Poems" and translations of Danish ballads were published in 1866. Among his later works are "Napoleon Fallen: a Lyrical Drama," in 1871; "The Land of Lorne; including the Cruise of the *Tern* to the Outer Hebrides" and "The Drama of Kings," in the same year. In 1872 he made an attack on the poetry of Rossetti and Swinburne, in "The Fleshly School of Poetry." A tragedy, "The Witchfinder," and a comedy, "A Madcap Prince," have been played in London.]

BROADER CULTURE.

SYMPATHY WITH ALL ASPECTS OF LIFE.

A. CONAN DOYLE M.D.,

writes from London :—

SHOULD be proud to join in your symposium on so important a matter, but I do so with diffidence, for in the only case in which I have been intimately associated with the development of a young man, I have not felt so satisfied with the result as to feel encouraged to advise others.

Speaking generally, it seems to me to be an aphorism that the best form of culture must always be the broadest form of culture, the culture which does not confine itself to this or that narrow groove or clique, but leads to a wide knowledge of, and sympathy with, all aspects of life.

The ideal state of culture would be one in which the mind would embrace the whole universe, as far as we are capable of understanding it, and would respond to every change, be it in science, in art, in politics, or any other department of human knowledge or experience.

Life is too short, no doubt, to enable a man to get in contact at all points with the facts of existence, but there lies the ideal, and the greater the catholicity of sympathy the higher the culture.

To attain a higher development in the future we must improve our whole scheme of education, and surely there is much room for such improvement.

A Conan Doyle

SPEAK THE TRUTH OF EXPERIENCE.

HUMANISM VS. ECCLESIASTICISM.

MR. EDWIN JOHNSON,

the author of "The Rise of Christendom," writes:—

IT seems, as we say in England, like "carrying coals to Newcastle" to write to Americans on such a subject. Have not Thoreau and Emerson spoken? In America, it is probable, the conditions of a fairer human development than has been seen for ages in the Old World exists.

The subject is too large for me. But first, there must be the belief in perfect manhood in that relative sense, of course, which applies to all things human; the belief also in many types of perfection given, the belief why have we no agreement as to the greatest of arts—the art of conduct? We are confined between the ecclesiastical and the humanist aim, and have been so for the last four hundred years. The enslavement of the imagination is the effect of ecclesiastical teaching, its emancipation that of the humanist. We shall ultimately travel back to the simplicity of idea and aim that distinguished the education of the old Greeks.

I should name courage and intelligence as chief qualities. The man who makes light where there was darkness, and culture where there was a desert, is a prince among his fellows. You will find all the best types in the sculpt-

ure and poetry of the Greeks. They achieved the perfection that is possible to humanity because they believed in it.

In these late days, Ralph Waldo Emerson is our master because he had a love akin to theirs. We follow him, not with servility, but with admiration and confidence. Our finest quality? It is indefinable till we reach self-knowledge.

How much attainable perfection is hindered; how much of moral lameness, impotency, caused by the great effort to enslave men to transcendental dreams which began with our modern culture four hundred years ago. We must begin to cultivate the almost lost art of speaking the truth, not of hearsay, but of experience, to our neighbor.

Edwin Johnson.

SUMMARY.

Freedom of Mind.
Truths of Experience.
Simplicity of Aim and Idea.
Intelligence.
Self-knowledge.
Courage.

THE TWO FRINGES OF SOCIETY.

A TRUE PICTURE OF LONDON.

MR. ALFRED T. STORY,

member of the National Liberal Club of London, and author of "A Book of Vagrant Men and Vagrant Thoughts," and other works, writes:—

I AM inclined to regard the lack of justice and perfect equality as greatly militating against the perfection of mankind. When I speak of equality I mean equality before the law and in natural conditions. I hold that whatever man is essentially, or, in other words, whatever his soul is, that soul or essential part acts through specific functions, and that in the perfection of those functions depends the perfect human being. The investigation of brain substance tends more and more to prove that abnormal developments of the brain always result in abnormal character.

I believe that the criminal is bred of our one-sided civilization, and that such is the condition of society that we are retrograding as rapidly on one side as we are advancing on the other. Here in Europe we have two marked fringes, as I may say, to society. On the one hand a rich idle class, which has no healthy stimulus whatever. Its young men from their college days run to vice; it is in their blood, bred by luxury and idleness and the lack of that intellectual stimulus which comes from the need of labor to live. They are let loose upon society early, with plenty of money and no proper restraints, either social or

moral. To meet them arises a class to feed their vicious natures; the result is idiocy and vice in their illegitimate offspring.

When I say "idiocy" I mean below par in intelligence. One needs only to know London well to perceive what an important element this is in our midst, making more and more for imperfection. On the other hand we have the other fringe I speak of—a large and growing mass of society which is brutalized and degraded by toil without hope. It is not always productive toil either, but toil in search of work, with large masses in a state of semi-starvation. This state of things begets the brute man as the other begets the idiot man, and they act and react upon the more normal part of society with terrible effect.

Real justice and equality would rectify these conditions to a great extent. In this country, throughout Europe, the laws have for ages been made by one class for a so-called lower class, and it has taken and will yet take generations to rectify them. The presence of injustice (before the law), of privilege, and of inequality (in conditions) constantly make for imperfection, by breeding strife, unworthy ambition, greed, envy. Greater equality in conditions and in law would tend greatly to the perfection of human beings. In short, to perfect our human society we need to inculcate in the young a higher ideal, simpler manners, and more thought for the general weal.

Alfd T. Story

THE HIGHEST STRENGTH.

BRAIN, WILL, MUSCLE.

MR. OSWALD CRAWFURD

writes:—

IT is not very difficult to set forth "the qualities most essential to the development of the perfect man." What I doubt is whether to do so, and to set up a standard accordingly will advance us much toward perfectibility. A man to fit in and hold his own in our existing social system should certainly be strong of brain and of will and of muscle. As to his intellect, he should be able to exert it in all directions. He should reason well and observe closely. He should possess wit, fancy, and imagination—the artistic faculty and a strong sense of humor. He should be good for all kinds of written utterance, from an epic to an epigram. His spoken utterance should comprehend every form of eloquence, from sermons to repartees. In regard to muscle he should more than hold his own in all bodily exercise that beseems a man. To come to his will power, he should be strong of purpose, and that purpose should of course be based on sound ethical considerations.

As the stress of life gets more and we are beginning to perceive more of its complexity, do we not require more in a man than a catalogue of the cardinal virtues? The old heroic type is too simple to please us nowadays. We want something more human and with more of sympathy

with our own imperfect natures, so that on the whole one may safely recommend a man overburdened with the finer faculties and the more laudable virtues aforesaid, and who finds that he is developing too rapidly into the perfect man, to throw overboard a few—say some half-dozen—both of these virtues and fine qualities. The world, the critical world, will not esteem him the less.

OSWALD CRAWFURD.

SUMMARY.

Observe.
Reason.
Imagine.
Write.

Muscular Power.
Will Power.

Ethical Considerations.

THE VERITABLE HEDONISM.

"It is in the center and north of the country that I have chiefly heard this extempore singing and seen peasants dancing at their . . . village balls and concerts. It is not easy to give the reader an idea of the delight which these gatherings afford the people, of their gaiety, their quickness, and their ready appreciation of a jest, a local allusion, or the neat turning of a phrase. The tinkle of the guitar on the night air, the *pizzicato* of the violin, have a marvellous attraction for them, as I have often seen, and these simple pleasures seem to be quite enough to redeem the monotony of their long, laborious days. They ask nothing better of life than such distraction, and in truth rather shame a looker-on who may, perhaps, foolishly ambition some hardly attainable object, valueless or bitter when he reaches it. For the thorough-going Hedonist who with Mr. Pater counts the thrills of pleasurable sensation in life as that which chiefly tells on the right side of man's account, the lines of a Portuguese peasant might seem to be cast upon not unpleasant times and places."

The author speaks of their antique "enthusiasm for Peace and Plenty, Ceres and her sheaves, Bacchus and his attendant train," and "what the Hedonist would count as his chief good fortune is that he is blessed with a cheerfulness and a power of enjoying simple things which no philosophy that ever was invented can bestow."

A COSMOPOLITAN.

I have listened to a great deal of profound and complicated talk of Aryans and Caucasians and Indo-Europeans, and of course as an unprejudiced person I see that there is a great deal in it; but to be frank, an ethnology which teaches me that I am first cousin to the mild Hindoo finds me but a cold believer. Better

at once embrace the whole human race and be that impossible being—a citizen of the world.

All that I can be quite sure of at present is that I am a European. That is the world of which I constitute myself a citizen, and Europe is bounded for me by the nearest frontiers of Russia and of Turkey, for I will admit neither Turks nor Russians into my family party.

With these limitations I find a sufficient family likeness to my self wherever I go in Europe, and Greeks and Italians, Dutchmen, Germans, and Frenchmen, Spaniards and Portuguese, are all my friends and kinsmen. Their ideas are my ideas, their logic is mine. I sympathize with their weaknesses, for I share them, and as often as not I agree in their prejudices.

The chiefest action for a man of spirit
Is never to be out of action.

Daniel Webster.

That best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love.

Wordsworth.

Chameleons feed on light and air—
Poets' food is love and fame;
. . . . . .
——dare not stain with wealth or power
A poet's free and heavenly mind.
If bright chameleons should devour
Any food but beams and wind,
They would grow as earthly soon
As their brother lizards are.
Children of a sunnier star,
Spirits from beyond the moon,
Oh, refuse the boon!

Percy B. Shelley.

If I would have my name endure,
I'll write it on the hearts of men
In characters of living light,
From kindly words and actions wrought;
And then, beyond the reach of time,
Shall live immortal as my thought.

Horatio Alger.

Nothing is too late
Till the tired heart shall cease to palpitate.

H. W. Longfellow.

XXXV.

FRENCH CRITICS WRITE.

M. EDOUARD ROD,

PARIS,

Author and Critic.

M. ARSENE HOUSSAYE,

PARIS,

Poet, Novelist, and Critic.

M. HECTOR MALOT,

PARIS,

Novelist, Author of "No Relations."

ACTION THE IDEAL.

CALMNESS AND FORCE.

M. EDOUARD ROD,

the eminent French critic, writes:—

HERE are the answers that I have been able to make to the questions that you have done me the honor to ask me:

The attributes of perfect manhood are calmness and force.

My ideal is perfect tranquillity of spirit.

The best types, morally, are the woman of acute sensibility and the man of great activity; physically, the Anglo-Saxon type is best.

My ideal of the cultured man is he who knows many things but does not show it.

The qualities of character that should be cultivated are will, sensibility, and sincerity.

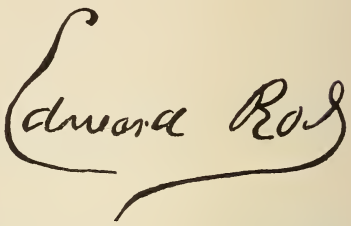
Egoism and vain curiosity must be repressed.

The cardinal point to be insisted upon for development in the coming man is the developing of his muscular system.

We know too little of America to say what point must be urged for awakening the higher intelligence of the young American.

The best counsel for the young man of to-day is not to reflect too much before acting.

The finest quality in human nature is good faith.
The best book for culture is "The Divine Comedy."



SUMMARY.

Calmness.
Sincerity.
Good Faith.
Tranquillity of Spirit.
Unobtrusive Knowledge.

Muscle.
Force.
Will.
Great Activity.

Acute Sensibility.

M. Rod is inclined to believe that France is on the eve of a moral and religious reaction against the skeptical and pessimistic doctrines of Renan, Zola, Bourget, and others. He finds the rudiments of this reaction in the works of Dumas *fils*, of Brunitière and De Vogue. His conclusions will be found in the *Revue Bleue* for May 30, 1891.

Edouard Rod thus speaks of a brother author:

"The restraint of a well-bred man, the keenness of a critic, the austerity of a moralist, and the enthusiasm of a preacher."

This in itself is a high ideal of character.

ENGLISH GODS AND GODDESSES.

M. ARSÈNE HOUSSAYE,

poet, critic, and connoisseur, author of many novels and confessions, occupant of the forty-first *fauteuil* of the Academy, writes:—

WHAT are the best types?

I have said elsewhere that the Olympus of the Greeks was an English colony, because in England only is discovered the grand character of the pagans, gods and goddesses. The proof of it is in the bas-reliefs of the Parthenon, where are seen to-day many English figures. But it is above all the North Americans who now represent the sculptural character of the muses of Homer.

Another proof of the truth of my paradox on the English colony in Greece is that all the goddesses of Olympus were blondes.

What is the finest quality in human nature?

The most beautiful quality of man and of woman is love (*bonte*). Through it man finds force and woman finds all the virtues. Love gives more charm to beauty and more grace to the mind (*esprit*).

What is my ideal?

It is my faith in the future life. The earth is only one station of a perpetual voyage in the infinite. Heaven is the horizon of great souls. Atheism is the horizon of bad

consciences. We are only blind in life, but I feel that God leads me by the hand as a father leads his child.

ARSÈNE HOUSSAYE.

SUMMARY.

FAITH IN FUTURE LIFE.

KINDNESS.

BIOGRAPHICAL DATA.

[ARSÈNE HOUSSAYE was born at Bruyères, March 28, 1815. His first published works were two novels, "La Couronne de Bluets" and "La Pécheresse," in 1836. His critical essays on art, and his "Galerie de Portraits des XVIII^e Siècle," published in 1844, attracted much attention. Two years later he published "Histoire de la Peinture Flamande et Hollandaise." From 1849 to 1856 he was administrator of the Comédie Française; was decorated with the Legion of Honor in 1846, and promoted to be officer in 1858. Monsieur Houssaye's works are very numerous, and include novels, dramas, poetry, and criticism. Among them are "Les Aventures Galantes de Margot," "Les Onze Maîtresses Délaissées," in 1840; "La Vertu de Rosine," in 1844; "La Pantoufle de Cendrillon" and "Le Voyage à ma Fenêtre," in 1851; "Le Voyage à Venise," in 1849; and "L'Histoire du Quarante et Unième Fauteuil de l'Académie Française," in 1855.]

EXTRACTS.

To me the book of life is the preface to death. But the preface has only one page and the book a thousand.

Each man has his character and his passion.

Gold is brutal force; virtue is divine force.

In every action of life the body and the soul have their conflicts.

CREATE WHAT WE WANT.

M. HECTOR MALOT,

author of "No Relations" and many novels of a high order, writes from Paris:—

THERE is a book written in your language which, in my opinion, gives the best answer to the question that you put on the qualities of the "perfect man." This book is "Robinson Crusoe." To profit by that which we have, to create that which we have not, and to hold our own in face of all and everything with a free soul.

The fault of our education is that it is directed toward the intellectual sense rather than toward the moral—to cultivate the mind, not to form the character. Yet in life we are valued for what we do more than for what we know. Now, as that which determines our actions is the will, it should be necessary before everything else to find a way to give birth to this quality in the child and to develop it in the young man.

Unfortunately, it is customary to commence the education of a child by saying to him, "I will teach thee to obey," instead of saying to him, "I will teach thee to will." And it is thus that the child is weakened instead of being strengthened. Also, when the chances of the struggle for existence make rivals of an ignorant and a cultured person, it is that one whom education has not weakened who succeeds.

Admissible when obedience was the law of the world—obedience to the master, to the prince, to dogmas—this system can no longer exist in this time of liberty, where the first quality to cultivate to lead man to his highest development is—the will.

This is why, while waiting until the culture of the will shall be put into practice, I think that the book in which the child or the young man will find the best counsels is in "Robinson Crusoe;" he who will learn there that it is expedient to consider his life in such a way as

To profit by what one has,

To create what one has not,

And to carry one's self before everything and before all souls a free soul, will not be far from possessing the "attributes of perfect manhood."

BIOGRAPHICAL DATA.

[HECTOR HENRI MALOT was born at La Bouille, May 20, 1830. He studied at Rouen and at Paris; wrote for the journals, contributed to the "Biographie Générale Didot," and wrote in collaboration several dramas; was dramatic critic on the *Lloyd Français*, and edited political pamphlets for a senator. In 1859 he began to write a series of novels, of which "Les Amants" and "Les Victimes" were published during that year, and were followed in 1865 by "Les Epoux," and by "Les Enfants" in 1866. Since then he has published, among others, "Les Amours de Jacques," in 1860; "Une Bonne Affaire," in 1870; "Un Curé de Province," in 1872; "Un Mariage sons le Second Empire," in 1873; "Cara," and "Sans Famille," in 1878; the latter having been crowned by the French Academy. Later works are "Mère" and "Conscience."

Monsieur Malot is literary critic of *L'Opinion Nationale*, and he is also interested in the questions of public education relative to physical development.]

XXXVI.

FRENCH MAXIMS.

VARIOUS AUTHORS.

Charity ought to be the justice of the strong toward the feeble.

There are no little things, only little minds.

Domestic joys drive away others without always replacing them.

From men we may only expect humiliation in bad fortune and envy in good fortune.

Of all aristocracies that of poverty is the noblest.

To devote one's self is to lift one's self.

Souls only live truly by the sentiments they have of the infinite.

We are better formed for love than for thought.

WISDOM.—Man's chief wisdom consists in knowing his follies.

WILL.—We have more power than will; and it is only to disculpate us to ourselves that we often think things impracticable.

WEAKNESS is more opposite to virtue than is vice itself. Weakness is the only incorrigible fault men have.

UNDERSTANDING.—Politeness of mind consist in a courteous and delicate conception.

VIRTUE.—Our virtues are commonly disguised vices.

SELF-LOVE, well or ill conducted, constitutes virtue and vice.

Self-love is more artful than the most artful of men.

Promises.—We promise according to our hopes, and perform according to our heart.

Moderation.—The moderation of happy people is owing to the calm that good fortune gives to their temper.

Knowledge.—To know things well, we should know them in detail; and as that is in a manner infinite, our knowledge is always superficial and imperfect.

Heart.—The head is always the dupe of the heart.

The head cannot long act the part of the heart.

Grace.—A good grace is to the body what good sense is to the mind.

Gravity is a mysterious carriage of the body, invented to cover the defects of the mind.

Good sense should be the test of all rules, both ancient and modern; whatever is incompatible with good sense is false.

Goodness.—Nothing is more rare than true goodness: even those who imagine they possess it having nothing more than complaisance or weakness.

Fortune and caprice govern the world.

To be great, we must know how to push our fortune to the utmost.

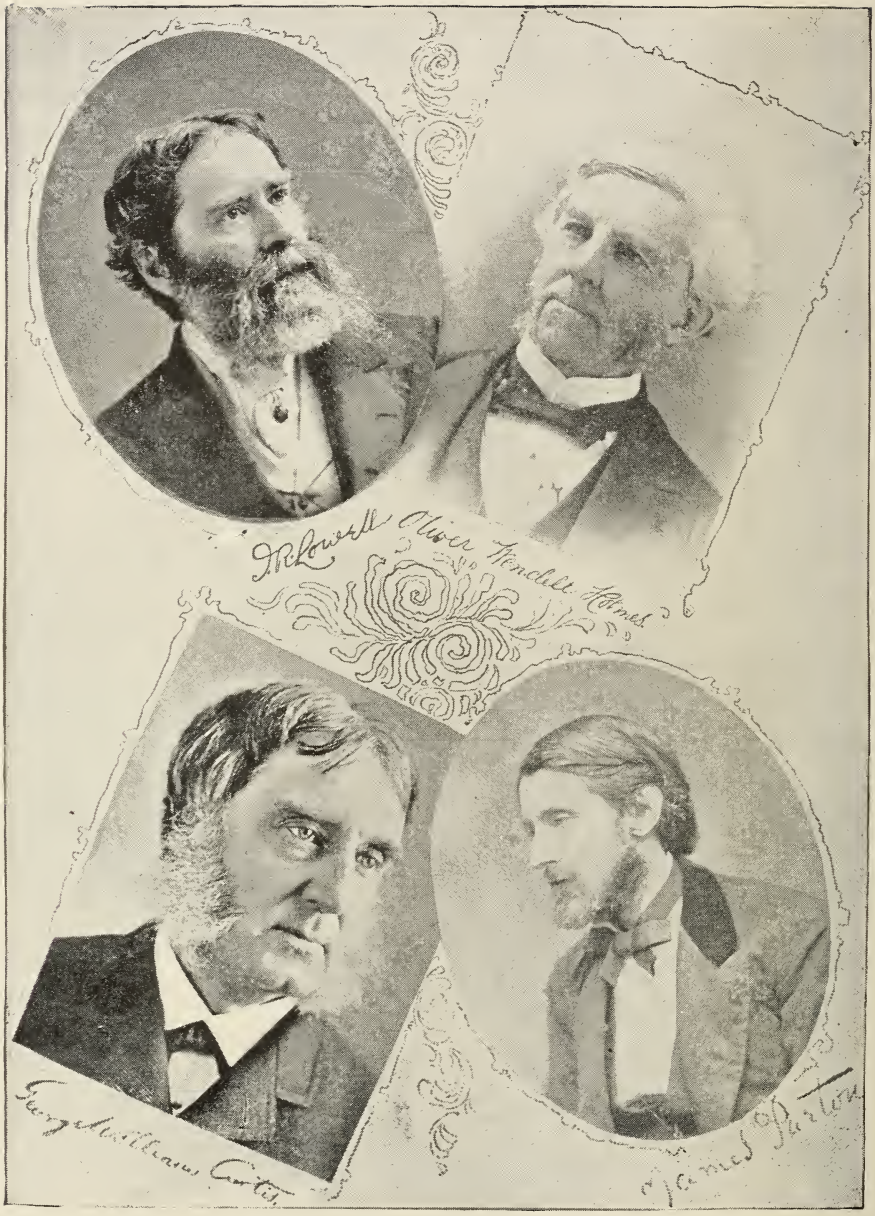
Eloquence.—True eloquence consists in saying all that is proper, and nothing more.

Avarice is more opposite to economy than liberality.

Application.—Those who apply themselves too much to little things commonly become incapable of great ones.

Few things are impracticable in themselves; and it is for want of application, rather than of means, that men fail of success.

Ability.—The height of ability consists in a thorough knowledge of the *real* value of things, and of the *genius* of the age we live in.



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XXXVII.

MORE THOROUGH TRAINING.

MR. GEORGE WILLIAM CURTIS,

NEW YORK.

Author, Critic, Editor "Harper's Weekly."

GREATER ACCURACY AND PRECISION.

THE TEMPTATION TO SCATTER.

MR. GEORGE WILLIAM CURTIS

writes:—

YOU send me a list of distinguished men who have laid a stone upon your cairn, and I throw on willingly my little pebble. The American youth might well consider the value of more thorough mental training, greater accuracy of information, more precision of attainment. The temptation under the conditions of American life to "scatter" is very great, and it prevents the completeness of our intellectual, as it does of much of our mechanical, product. A shrewd observer once said to me, "The distinction of American tables is that they will not stand squarely on their legs, and of American bureau-drawers that they will not open." It was only a John Bull who said it, but nevertheless it is worth while to consider whether it is true of American furniture only.

Truly yours,

George William Curtis.

SUMMARY.

PRECISION OF ATTAINMENT.

SEEK TRUE EXCELLENCE.

BIOGRAPHICAL DATA.

[GEORGE WILLIAM CURTIS, born in Providence, R. I., February, 1824. Was clerk in New York in 1839, at Brookfarm in 1842. In 1846 Mr. Curtis went abroad, spending some time in Italy, Germany, Egypt, and Syria. In 1852 was on the staff of the *Tribune* and one of the editors of *Putnam's Monthly*. Soon after he became the leading editorial writer on *Harper's Weekly* and *Harper's Monthly*, which position he still holds. An earnest republican, he has been delegate to various conventions and chairman of many committees. He supported Cleveland in 1884. His works are "Nile Notes," "Lotus Eating," "Potiphar Papers," "Prue and I," "Trumps," etc.]

EXTRACTS FROM HIS WORKS.

OUR BEST SOCIETY.—FROM "POTIPHAR PAPERS."

If gilt were only gold, or sugar-candy common sense, what a fine thing our society would be! If to lavish money upon *objets de vertu;* to wear the most costly dresses, and always have them cut in the height of fashion; to build houses thirty feet broad as if they were palaces, to furnish them with all the luxurious devices of Parisian genius; to give superb banquets at which your guests laugh and which make you miserable; to drive in a fine carriage and ape European liveries and crests and coats-of-arms; to resent the friendly advances of your baker's wife and the lady of your butcher (you yourself being a cobbler's daughter), and talk much of the old families and of your aristocratic foreign friends; to despise labor, to prate of good society; to travesty and parody in every conceivable way a society which we know only in books and by the superficial observation of foreign travel, which arises out of a social organization entirely unknown to us and which is opposed to our fundamental and essential principles;—if all this were fine, what a prodigiously fine society would be ours! . . .

What makes the best society of men and women? The noblest

specimens of each, of course; the men who mould the time, who refresh our faith in heroism and virtue. . . . The women whose beauty and sweetness and dignity and high accomplishments and grace make us understand the Greek mythology.

The best society is that in which the virtues are the most shining, which is the most charitable, forgiving, long-suffering, modest, and innocent.

ON GAMBLING.

Gambling runs a close race with intemperance for the dishonor of being man's greatest curse; but it cannot be legislated away or punished out of existence, because human laws and human punishments do not change human nature. It will probably never be totally eradicated, but it might be greatly lessened and its greater evils abated if the intelligence and enterprise and restlessness in which it has its root could be guided into other and nobler channels. When legislators and moral reformers appreciate this fact and shape their actions accordingly, they may do more than simply to change the habit from one direction to another.

ON LOWELL.

Like mountain summits, bright with sunrise, that announce the day, such Americans are harbingers of the future which shall justify our faith and fulfil the promise of America to mankind. In our splendid statistics of territorial extension, of the swift civilization of the western world, of the miracles of our material invention; in that vast and smiling landscape, the home of a powerful and peaceful people, humming with industry and enterprise, rich with the charm of every climate from Katahdin, that hears the distant roar of the Atlantic, to the Golden Gate, through which the soft Pacific sighs, and in every form of visible prosperity, we see the resplendent harvest of the mighty sowing, two hundred

years ago, of the new continent with the sifted grain of the old. But this is not the picture of a national greatness; it is only its glittering frame. Intellectual excellence, noble character, public probity, lofty ideals, art, literature, honest politics, righteous laws, conscientious labor, public spirit, social justice, the stern, self-criticising patriotism which fosters only what is worthy of an enlightened people, not what is unworthy—such qualities and such achievements, and such alone, measure the greatness of a State, and those who illustrate them are great citizens. They are men whose lives are a glorious service and whose memories are a benediction.

XXXVIII.

JUSTICE—HEALTH.

E. C. STEDMAN,

NEW YORK,

Banker, Poet, Author, Critic.

BE FAIR AND JUST.

PUT YOURSELF IN THE OTHER MAN'S PLACE.

MR. E. C. STEDMAN,

in a conversation, referred to a line of one of the old dramatists, Dekker, in which it is set down in quaint phrase that Jesus Christ was the first true gentleman. He further said:—

JUSTICE is a prime quality; fairness and an instinct for putting one's self in the other man's place. A gentleman is "considerate."

Simplicity of character is requisite, I hate affectation.

He must have health. Health is the foundation of all.

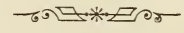
Edmund Clarence Stedman

SUMMARY.

HEALTH.	JUSTICE.
	GENTLENESS.
SIMPLICITY.	BE CONSIDERATE.

BIOGRAPHICAL DATA.

[EDMUND CLARENCE STEDMAN was born in Hartford, Conn., October 8, 1833. He was educated at Yale, became editor of the Norwich *Tribune* in 1852, and of the Winsted *Herald* in 1854; two years later he went to New York, contributed largely to the leading magazines of that city, and finally became a journalist. In 1860 he published his first book, "Poems, Lyric and Idyllic," and that same year became war correspondent of the *World*. Mr. Stedman returned to New York in 1864 and became a broker. Among his other works are "Alice of Monmouth, an Idyl of the Great War, and Other Poems," 1864; "The Blameless Prince, and Other Poems," 1869; "Victorian Poets," 1875; "Poets of America," 1876; "Favorite Poems," 1877; "Hawthorne and Other Poems," 1877; "Lyrics and Idyls, with Other Poems," 1879, and he has edited a "Library of American Literature," with Miss Hutchinson.]



EXTRACTS FROM HIS WRITINGS.

. . . Not by word alone,
But by the plenteous virtues shining out
Along the zodiac of a good man's life.

Tell thy friend
Beside my grave: He did the best he could,
With earnest spirit polishing the lens
By which he took the heavens in his ken,
And through the empyrean sought for God;
He caught, or though he caught, from time to time
Bright glimpses of the Infinite
That helped him keep a host of troubles down.

I saw her burning words infuse
A warmth through many a heart,
. . . . . .
Discoursing like the Lesbian muse
Of work and song and art.

Tall, lithe of form . . .
Gentle in speech and thought.

Give us a man of God's own mould.

We know that in art, as in life, ideal productiveness follows, and does not precede, material security and wealth.

In every department of art, times of energy are divided by times of calm.

All pupils must acknowledge masters at the beginning.

There is as much human nature in the mansion as in the cottage.

Active service in any strife, even the most humane, is unrest, and therefore hostile to the perfection of art.

Faith, of some kind, in things as they are or will be, has elevated all great works of human creation. The want of it is felt in that insincere treatment which weakens the builder's, the painter's, and the poet's appeal; sincere faith leads to rapture and that to exaltation,—the *passiv vera*, without which art gains no hold upon the senses and the souls of men.

Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand, but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe. *Robert Browning.*

Worse than a bloody hand is a hard heart.
Shelley.

Kind hearts are more than coronets,
And simple faith than Norman blood.
Alfred Tennyson.

Nothing fails of its end. Out of sight sinks the stone,
In the deep sea of time, but the circles sweep on,
Till the low-rippled murmurs along the shores run,
And the dark and dead waters leap glad in the sun.
J. G. Whittier.

Knowledge is the antidote to fear,—
Knowledge, Use and Reason, with its higher aids.
R. W. Emerson.

Thy progression, not thy rest,
Striving, not attaining,—
Is the measure and the test
Of thy hope remaining;
Not in gain art thou so blest
As in conscious gaining. *J. K. Lombard.*

Nothing endures but personal qualities.
Walt Whitman.

XXXIX.

VIEWS OF PROMINENT RUSSIANS.

VASALI VERESTCHAGIN,

MOSCOW, RUSSIA,

Artist.

WILLIAM B. NEFTEL, M.D.,

NEW YORK,

Physician.

MODERATION IN ALL THINGS.

THE RUSSIAN IDEAL.

VASALI VERESTCHAGIN,

the eminent artist, traveller, critic, and cosmopolitan, kindly wrote for us, just before his recent illness, the following:—

THE attributes of true manhood are these:—The desire to perfect one's self, the desire to reproduce, the desire to abstain from injuring any one.

The best types of humanity are those that tend most to ameliorate themselves. No qualities, even those commonly designated as "bad," ought to be completely suppressed. None among those called "good" should be developed too exclusively. As to exceptional natures, geniuses, it is difficult to regulate them, as is found in all cases of exceptions.

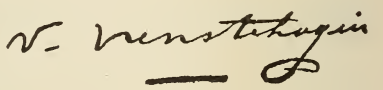
In the present state of anthropological science it is difficult to say what man will be. The cheeks, the jaws, and the teeth could well be smaller, and the height of the head, *i.e.* the cranium, more considerable, the wrists and the hands might be smaller, the hair might disappear from the body, etc.

What are the cardinal points to be insisted upon for the all-around development of the coming man? Physical and moral development play at cross purposes in our society, and perhaps the principle of moderation in all things is the only one upon which with our youth of tender years we can insist.

The points to be urged for the awakening of the higher intelligence of the young American is the same as with other people, except in regard to the desire to be rich at any cost, a desire which already too often obscures the remarkable intelligence of the Americans of our day.

Best counsel to the young man is, "Never do to others what you would not have them do to you."

Finest quality in human nature is pity (*misericorde*).



SUMMARY.

DESIRE TO
PERFECT SELF.

MODERATION.

PATERNITY.
GENTLENESS.
PITY.

RUSSIAN VIRTUES.

E. B. Lanier, in *Fortnightly Review*, says:

"The genuine Russian gentleman and the ideal Russian lady—both exist—are among the noblest specimens of civilized humanity: the refreshing unconventionality of thought and expression, graceful simplicity of manner, wonderful delicacy of feeling, generous aspirations and noble yearnings—might, if they grew to be characteristics of the nation, effect great things."

IS PROSPERITY A DANGER?

WE SHOULD BE FAITHFUL TO REPUBLICAN PRINCIPLES AND VIRTUES.

DR. WILLIAM B. NEFTEL,

a physician well known in New York both socially and professionally, a careful observer of the progress of American civilization, writes:—

ONE of the strange anomalies of human nature is its liability to degenerate morally (and physically) under the influence of prosperity, while adversity and misfortune often tend to develop character. Persons of great wealth, living in luxury, are apt to become selfish, haughty, cruel, and morally weak. It seems almost incredible that some citizens of a prosperous republic, under a liberal government, lose those civic virtues by which their ancestors obtained freedom. On the other hand, persons suffering under despotism readily sacrifice their fortune and lives in the attempt to secure liberty to their fellow-creatures.

In prosperity there seems to be a lack of the normal stimulus indispensable for every physiological function, while in adversity there exists a morbid over-stimulation which leads to exhaustion.

A wealthy fashionable lady, on her return from Europe, said that she liked monarchical institutions, and wished Columbus had never discovered America, forgetting that she would have belonged to the poor laboring classes of her English ancestors, had it not been for the discovery

of America. This lady expressed the thought of other prosperous persons, enthusiastic in their praise of European courts, who would gladly establish similar institutions, provided they could belong to the ruling class.

This anomaly of human nature was the cause of the downfall of Greece, Rome, and other republics, and begins to threaten the very foundations of the still healthy constitution of this country.

The same causes invariably produce the same effects; unless they are removed, the danger must increase in a geometrical progression. Prevention is here everything and the only thing.

To counteract this deleterious tendency by the only possible remedy—the proper education of youth—it is imperative that in all schools and colleges children and young people should be systematically taught to love and be faithful to republican principles and virtues, to respect productive work, and discountenance ostentation and idleness.

William B. Neftel,

A good conscience is God's eye.

A fool shoots; God guides the bullet.

He is a fool who avoids the place where he has aforetime broken his nose.

A fox sleeps, but counts hens in his dreams.

A present is cheap, but love is dear.

Man carries his superiority inside, animals theirs outside.

When money speaks, truth keeps silent.

The morning is wiser than the evening.

He who is on horseback no longer knows his own father.

Shame is worse than death.

Make thyself a sheep, and the wolf is ready.

The wise man strikes twice against one and the same stone.

A word is not a bird: if it flies out you will never catch it again.

Whom I love I beat.

A great head has great care.

The slower you go the farther you get.

A good citizen owes his life to his country.

Have patience, Cossack; thou wilt come to be a hetman.

MOTTOES:—

AIDS TO SELF-CULTURE.

Who loves not Knowledge? Who shall rail
Against her beauty? May she mix
With men and prosper! Who shall fix
Her pillars? Let her work prevail.

Alfred Tennyson.

"What is the real good?"
I asked in musing mood.

Order, said the law court;
Knowledge, said the school;
Truth, said the wise man;
Pleasure, said the fool;
Love, said the maiden;
Beauty, said the page;
Freedom, said the dreamer;
Home, said the sage;
Fame, said the soldier;
Equity, the seer;—

Spake my heart full sadly:
"The answer is not here."

Then within my bosom,
Softly this I heard:
"Each heart holds the secret:
Kindness is the word."

John Boyle O'Reilly.

Enough and too much of the sect and the name,
What matters the label so truth be our aim?
The creed may be wrong, but the life may be true.

J. G. Whittier.

XL.

WHAT CAN WE LEARN FROM SPAIN?

DR. J. M. GUARDIA,

PARIS, FRANCE,

Physician, Author, Spanish Historian.

THE NEEDS OF SPAIN.

TRUTH, LIBERTY, AND RIGHT.

DR. J. M. GUARDIA,

the greatest living authority on Spanish civilization and character, being asked what Spain can do toward perfecting American manhood, does not send a hopeful reply. He says:—

HAT is the best Spanish ideal of culture? Spain sends us bull-fighters, adulterated wines, and the flower of its universities, and stagnates in a marasmus. Everywhere cynicism or hypocrisy. False liberalism, retrograding conservatism. Two scourges—greedy functionaries, covetous priests. Public instruction that is ridiculous, fossil academies. Rhetoricians, sophists, improvisers in plenty. Neither savants nor philosophers; art debased, the language degenerated. A literature of imitation or of foreign print. Madrid devours without producing. Property, commerce, industry ruined by taxes; life swayed by passion; reason drowsy between ignorance and superstition.

The diathesis will become cachexy if the education of the young men does not promptly renew the blood, flesh, and nerves of the race. Spain does not know her history. The Inquisition, the expulsion of the Jews and of the Moors, the foundation of Loyola, the extermination of the Protestants, the conquest of America, the government of the colonies, the follies and crimes of two fatal dynasties, the laxity of morals, the stupid pride, the systematic isolation, principal causes of her profound misery—this is

what the national education should not forget. Spain is cruelly expiating her misdeeds. May she renounce fanaticism, sloth, and parasitism; may she be impassioned for truth, liberty, right, in reparation for her faults and for time lost.

J. M. Guardia

Paris Lundi 6 Avril 1891.

SUMMARY.

TRUTH.

FREEDOM.

RIGHT.

[NOTE.—The three best Spanish qualities, as we judge from the works of Cervantes, Calderon, Velasquez, and Murillo, are loyalty, dignity, and enthusiasm. The study of no civilization is more instructive than that of Spain.]

BIOGRAPHICAL DATA.

[Joseph Michel Guardia was born at Alayor, in the island of Minorca, January 23, 1830. He went to France in 1843, studied at the Lyceum of Montpellier, was Bachelor of Letters in 1848, Bachelor of Sciences in 1849, and Licentiate of Letters in 1851. He also attended the course of medical lectures at Montpellier, and in 1853 took the degree of Doctor of Medicine; went to Paris, where he received the degree of Doctor of Letters in 1855; was appointed assistant librarian of the Imperial Academy of Medicine in 1861, and was naturalized a Frenchman in 1865. Dr. Guardia has published "De Medicinæ ortu apud Græcos Progressuque per Philosophian," 1855; "Étude Medico-psychologique sur l'Histoire de Don Quichotte," 1858; "De l'Étude de la Folie." 1861; "Les Républiques de l'Amerique Espagnole," 1862; "La Médicine à Travers les Siècles." 1865, besides others, and various contributions to the leading periodicals of Paris.]

SPANISH MAXIMS.

If you wish good advice, consult an old man.

There is no lock but a golden key will open.

Better to go to bed supperless than to get up in debt.

The best mirror is an old friend.

There is no fence against fortune.

Jest not with the eye, nor with religion.

Who lives well sees afar.

Would you know the value of money, go and borrow some.

Take heed of an ox before, an ass behind, and a monk on all sides.

He who revealeth his secret maketh himself a slave.

Truth and oil are ever above.

Better be unborn than unbred.

Truth is green.

The best is cheap.

MOTTOES:—

AIDS TO SELF-CULTURE.

Have you found your life distasteful?
My life did, and does, smack sweet.
Was your youth of pleasure wasteful?
Mine I saved and hold complete.
Do your joys with age diminish?
When mine fail me, I'll complain.
Must in death your daylight finish?
My sun sets to rise again. *Robert Browning.*

Ever strive for the whole; and if no whole thou canst make thee,
Join, then, thyself to some whole, as a subservient limb!
Schiller.

But beauty hath its homage still
And Nature holds us still in debt,
And woman's grace and household skill
And manhood's toil are honored yet.
J. G. Whittier.

Revere the Maker; fetch thine eye
Up to his style and manners of the sky.
R. W. Emerson.

Yet the will is free;
Strong is the soul, and wise, and beautiful;
The seeds of godlike power are in us still;
Gods are we, bards, saints, heroes, if we will!
Matthew Arnold.

Are not great
Men the models of nations? *Owen Meredith.*

XLI.

AVOID THREATENING DANGERS.

WALT WHITMAN,

CAMDEN, NEW JERSEY,

Editor, Author, Poet.

THE CIVILIZED WORLD WORKING TOWARD THE ANSWER.

THE DEMOCRATIC POET.

WALT WHITMAN

writes from Camden, N. J. :—

THE answer to such questions ought to be the thoughts and results of a life time & w'd need a big volume. Seems, to me, indeed, the whole varied machinery, intellect & even emotion, of the civilized universe, these years are working toward the answer. (My own books, poems & prose, have been a direct & indirect attempt at contribution.) No doubt what will be sent you will be salutary & valuable, & all fit in. Though the constituents of "perfect manhood" are much the same all lands & times, they will always be shifted & graduated a good deal by conditions, and especially by the United States. Then I sh'd say with emphasis, we c'd not have (all things considered) any better chances than mainly exist in these States today—common education, general inquiry, freedom, the press, Christianity, travel, &c., &c. But perhaps I may vary and help by growling a little, as follows:—For one thing out of many, the tendency in this Commonwealth seems to favor & call for & breed specially *smart men.* To describe it (for reasons) extra sharply I sh'd say we New Worlders are in danger of turning out the trickiest, slyest, 'cutest, most cheating people that ever lived. These qualities are getting radically in our business, politics, litera-

ture, manners, and filtering in our essential character. All the great cities exhibit them—probably New York most of all. They taint the splendid and healthy American qualities, & had better be well understood like a threatening danger, & confronted & provided against.

Walt Whitman

SUMMARY.

Common Education.
Avoid Trickery.
Christianity.
Observation.
Travel.
Freedom.

BIOGRAPHICAL DATA.

[WALTER WHITMAN was born in West Hills, Long Island, N. Y., May 31, 1819. He was educated in the public schools of Brooklyn and New York City; was teacher and editor; wrote "Leaves of Grass" in 1855; was army nurse from 1862 to 1865; published "Drum-Taps" in 1865, and "Memoranda during the War" in 1867. In 1870 he published a volume of prose essays called "Democratic Vistas." From 1865 to 1874 he held a government clerkship in Washington. He has also published "Passage to India," "After All, Not to Create Only," "As Strong as a Bird on Pinions Free," "Two Rivulets," "Specimen Days and Collect," "November Boughs," and "Sands at Seventy." He died at Camden, N. J., March 26, 1892.]

EXTRACTS FROM HIS WRITINGS.

ONE'S-SELF I SING.

One's-Self I sing, a simple, separate person,
Yet utter the word Democratic, the word En-Masse.

Of physiology from top to toe I sing,
Not physiognomy alone nor brain alone is worthy for the Muse, I say the form complete is worthier far,
The Female equally with the Male I sing.

Of Life immense in passion, pulse, and power,
Cheerful, for freest action form'd under the laws divine,
The Modern Man I sing.

BEGINNING MY STUDIES.

Beginning my studies the first step pleas'd me so much,
The mere fact consciousness, these powers, the power of motion,
The least insect or animal, the senses, eyesight, love,
The first step I say awed me and pleas'd me so much,
I have hardly gone and hardly wish'd to go any farther,
But stop and loiter all the time to sing it in ecstatic songs.

THE BASE OF ALL METAPHYSICS.

And now gentlemen,
A word I give to remain in your memories and minds,
As base and finale too for all metaphysics.

(So to the students the old professor,
At the close of his crowded course.)

Having studied the new and antique, the Greek and Germanic systems,
Kant having studied and stated, Fichte and Schelling and Hegel,
Stated the love of Plato, and Socrates greater than Plato,
And greater than Socrates sought and stated, Christ divine having studied long,
I see reminiscent to-day those Greek and Germanic systems,
See the philosophers all, Christian churches and tenets see,
Yet underneath Socrates clearly see, and underneath Christ the divine I see,
The dear love of man for his comrade, the attraction of friend to friend,
Of the well-married husband and wife, of children and parents,
Of city for city and land for land.

EXCELSIOR.

Who has gone farthest? for I would go farther,
And who has been just? for I would be the most just person of the earth,
And who most cautious? for I would be more cautious,
And who has been happiest? O I think it is I—I think no one was ever happier than I,
And who has lavish'd all? for I lavish constantly the best I have,

And who proudest? for I think I have reason to be the proudest son alive—for I am the son of the brawny and tall-topt city,
And who has been bold and true? for I would be the boldest and truest being of the universe,
And who benevolent? for I would show more benevolence than all the rest,
And who has receiv'd the love of the most friends? for I know what it is to receive the passionate love of many friends,
And who possesses a perfect and enamour'd body? for I do not believe any one possesses a more perfect or enamour'd body than mine,
And who thinks the amplest thoughts? for I would surround those thoughts,
And who has made hymns fit for the earth? for I am mad with devouring ecstacy to make joyous hymns for the whole earth.

RECENT INTERVIEWS WITH THE POET.

By New York Journalists.

GOOD-NATURE IS THE GREAT TIP.

What is the secret of life, of enjoyment, of happiness, aye, and of success in life?

Good-nature.

Good-natured men are of two classes. They are either born with a cheery, uplifting disposition, a merry heart, a take-it-easy habit, or, having learned by experience the folly of everlasting broodings, they put into practice the results of their observation, and force themselves into an attitude of urbanity towards all the world in general but towards themselves in particular. I remember Walt Whitman in the way-back days of the early sixties, and

used often to see him on the ferry-boats, on the stage-top, on the street, in the pilot-house, in bohemian resorts, everywhere—at all times and under all circumstances the same great, big, good-natured, bronzed-faced, full-bearded, slouched-hatted individuality. . . . During the fierce struggles between the contending armies, no matter what his mental, physical, financial situation might be, he bore himself with the uplifted front of good-nature to all the world, and particularly to himself. Why to himself?

Because being good-natured to himself put him into condition of good-nature towards everybody else. That is the secret of contentment while living. It is the secret of longevity itself. The man who goes to bed cross and ugly with himself, the man who is disappointed and feels it when he is curled up between the sheets, has no right to anticipate a good night's rest; and without refreshing sleep where are you on the following morning? Selfishly considered, the best medicine a man can take is the knowledge that good-nature makes life's pathway smooth, and an evil nature makes a disgruntled mental condition, and upsets not alone the head but the stomach, and therefore the entire physique. The best nature in all the world is good-nature, and if you haven't got it by birth, let experience bring it to you; study for it, work for it, get it. Then you'll be welcomed. Otherwise you won't.

HIS LIFE'S PHILOSOPHY.

"You want to know in a word, then, the sum total of my life philosophy as I have tried to live it and as I have tried to put it in my books. I will tell you. It is only the closest student who would find it in my works. I do not care whether or not the fellows understand me. The sum total of my view of life has always been to humbly accept and thank God for whatever inspiration towards good may come in this rough world of ours, and, as far as may be, to cut loose from and put the bad behind always and always."

XLII.

LIVING WORDS FROM EMINENT TEACHERS.

HENRY DRUMMOND, CHARLES H. SPURGEON.

THOUGHTS FROM HENRY DRUMMOND, F.R.S.E., F.G.S.

The greatest thing in the world is love. Patience; kindliness; generosity; humility; courtesy; unselfishness; good-temper; guilelessness; sincerity—these make up the supreme gift, the stature of the perfect man.

1. Love is *Patience*. This is the normal attitude of Love; Love passive, Love waiting to begin.

2. *Kindness*. Love active. . . . How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back—for there is no debtor in the world so honorable, so superbly honorable, as Love. "Love never faileth." Love is success, Love is happiness, Love is life. "Love," I say with Browning, "is energy of life." . . . Lose no chance of giving pleasure. For that is the ceaseless and anonymous triumph of a truly loving spirit.

3. *Generosity*. "Love envieth not." This is Love in competition with others.

4. *Courtesy*. This is Love in society; Love in relation to etiquette. "Love doth not behave itself unseemly." Politeness

has been defined as Love in trifles. Courtesy is said to be Love in little things. And the one secret of politeness is to love.

5. *Unselfishness.* "Love seeketh not her own." Observe: Seeketh not even that which is her own. . . . The only greatness is unselfish Love.

6. *Good-temper.* "Love is not easily provoked." . . . The peculiarity of ill-temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character.

7. *Guilelessness* and *Sincerity.* . . . Guilelessness is the grace for suspicious people. And the possession of it is the great secret of personal influence. You will find, if you think for a moment, that the people who influence you are people who believe in you. In an atmosphere of suspicion men shrivel up; but in that atmosphere they expand, and find encouragement and educative fellowship. . : . Love "thinketh no evil," imputes no motive, sees the bright side, puts the best construction on every action. What a delightful state of mind to live in! . . . The world is not a playground, it is a school-room. Life is not a holiday, but an education. And the one eternal lesson for us all is *how better we can love.* . . . What makes a man a good man? Practice. Nothing else. Love is not a thing of enthusiastic emotion. It is the rich, strong, manly, vigorous expression of the whole round Christian character. . . . And the constitutents of this great character are only to be built up by ceaseless practice.

Character is a unity, and all the virtues must advance together to make the perfect man.

Do not think that nothing is happening because you do not see yourself grow, or hear the whir of the machinery.

But the immediate need of the world at this moment is not more of us, but, if I may use the expression, a better brand of us.

The world is a sphinx. It is a vast riddle, an unfathomable mystery; and on every side there is temptation to questioning. In every leaf, in every cell of every leaf, there are a hundred problems. There are ten good years of a man's life in investigating what is in a leaf, and there are five good years more in investigating the things that are in the things that are in the leaf.

THOUGHTS FROM CHARLES H. SPURGEON.

Nothing but perfection must content you.

There is nothing but what you can make a way through if you can find something harder to bore it with.

Good thoughts are blessed guests.

The puff-ball is the emblem of many a forceless life.

You must never judge of character by circumstances.

He that, amidst a thousand troubles, keeps his heart whole by standing firm in his integrity, may battle against all the world and all the hosts of hell and not be afraid.

Get out of the sluggard's way, or you may catch his disease, and never get rid of it.

Do not be all sugar, or the world will suck you down; but do not be all vinegar, or the world will spit you out.

There is a time to do as others wish, and a time to refuse.

Never mind being called a turncoat when you turn from bad courses.

He who never changes, never mends; he who never yields, never conquers.

Keep clear of the man who does not value his own character.

Commit all your secrets to no man.

Faults are always thick where love is thin.

It is not wise to aim at impossibilities.

Meddlers are sure to hurt their own characters.

Poverty is hard, but debt is horrible.

Pay as you go, and keep from small scores.

Money is round, and rolls away easily.

Married life is not all sugar, but grace in the heart will keep away most of the sours.

Hope is no hope, but sheer folly, when a man hopes for impossibilities.

Hypocrites of all sorts are abominable.

Hard work is the grand secret of success.

Don't give up a small business till you see that a large one will pay you better.

Patience and attention will get on in the long run.

Never try dirty dodges to make money: clean money or none.

When you mean to save, begin with your mouth; there are many thieves down the red lane.

Fare hard and work hard while you are young, and you have a chance of rest when you are old.

A good character is the best tombstone.

The men of strong convictions fashion the world upon their anvils.

For a great life a man must trust a great force; and that force must be to a large extent unseen and beyond ordinary comprehension.

It is a very terrible thing to let conscience begin to grow hard, for it soon chills into northern iron and steel.

If we would impress we must act.

The dignity of standing still will never win the prize, we must run for it.

Motive is vital to the goodness of an action.

The repetition of small efforts will effect more than the occasional use of great talents.

Trifling acts cannot accomplish great results.

Never lose a good servant through bad pay.

Never collect subscriptions before dinner.

Words are like thistle-down; no one knows where they will go or what will grow of them.

As soon as a man is down there are plenty to triumph over him. A hare can sport with the beard of a dead lion.

Avoid that which makes a void in your pocket.

The mere dandy is like his mother in this only: she will never be a man, nor will he.

He who will not bend his head in humility will run against a beam.

Little annoyances must be put up with because of great advantages.

When a case is doubtful, it is best to do nothing till you see what to do; for if we do the wrong thing it may make bad worse.

Find not fault with those who feed you, nor with the trade which supports you, nor with the Lord who gives you all things.

In trade transactions deal with relatives as you would with strangers, so far as methods of business are concerned.

Hard things, when patiently endured, tend to increase our mental and spiritual strength.

Don't do a good action and spoil it by your after conduct, nor preach a good sermon and contradict it. As a rule, do not "put your foot in it" in any case. An Irishman observed that whenever he opened his mouth he put his foot in it. Don't imitate him.

You can lay so many books on the brain as to bury it, and teach children so much that they learn nothing, and preach so long that the people forget all that is said.

Self-conquest is the greatest of victories. Many have vanquished all others, and yet have been slaves to their own passions.

"Ah, once more," I cried, "ye stars, ye waters,
On my heart your mighty charm renew;
Still, still let me, as I gaze upon you,
Feel my soul becoming vast like you!"

From the intense, clear, star-sown vault of heaven,
Over the lit sea's unquiet way,
In the rustling night-air came the answer:
"Would'st thou *be* as they are? *Live* as they.

"And with joy the stars perform their shining,
And the sea its long moon-silvered roll;
For self-poised they live, nor pine with noting
All the fever of some differing soul."

Matthew Arnold.

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

[The Chambered Nautilus.] *O. W. Holmes.*

Fear with his iron staff may urge the slave onward forever;
Rapture, do thou lead me on ever in roseate chains!

Schiller.

What makes life dreary is the want of motive.

George Eliot.

XLIII.

ORIENTAL WISDOM.

PROFESSOR JAMES LEGGE,

OXFORD, ENGLAND,

Orientalist, Professor in Oxford University.

THE GREAT CHINESE MAXIM.

"WHEN YOU SEE GAIN, THINK OF RIGHTEOUSNESS."
WHAT CHINA CAN TEACH US.

PROFESSOR JAMES LEGGE, of Oxford,

the eminent orientalist, was asked what the Chinese sages could tell us about making a better man. Following is his reply:—

THE Chinese ideal of perfect manhood is that afforded by the ancient sages, and especially by Confucius. But the sages are the same in kind as other men. "They only stand out from their fellows, and not above the level, and from the birth of mankind till now there never has been one so complete as Confucius" (see works of Mencius, II., I., ch. 2, at the end).

The Chinese ideal of culture is variously expressed. Now it is the fulfilment of one's nature, as endowed by Heaven or God with the principles of "Benevolence, Righteousness, the feeling of Propriety, the capacity of Knowledge, and Good Faith." Now it is "adherence to the Right." The highest quality in human nature is "Benevolence or Love." It is said, "Benevolence is Humanity." Selfishness is the great vice from which humanity is in danger. The Chinese ideal is always a moral quality. There cannot be a better counsel for the young man of the present day, American or other, than this:

見利思義,

"When you see gain, think of righteousness."

The Chinese have no idea of any "coming man" better than the man of the past, better than the man with his Heaven-given nature; and to the awakening, quickening, and development of which all education should be directed.

With compliments,

JAMES LEGGE.

SUMMARY.

Capacity for Knowledge.
Good Faith.

Righteousness,
or
Adherence to Right.

Propriety.
Benevolence,
or
Love.
Humanity.

BIOGRAPHICAL DATA.

[James Legge was born in Huntly, Scotland, December 20, 1815. He was educated at Aberdeen and London; went to Malacca and Hong Kong as missionary; was appointed professor of Chinese at Oxford in 1876. Has published annotated translations of several important Chinese classics, and is the author of "The Notions of the Chinese Respecting God and Spirits," 1852; "Life of Confucius," and "The Religions of China," 1880.]

Deal with the faults of others as gently as with your own.

Three men's strength cannot prevail against truth.

If you bow at all, bow low.

A man thinks he knows, but a woman knows better.

If fortune smiles, who doesn't? If fortune doesn't, who does?

"Forbearance" is a rule of life in a word.

With money you can move the gods; without it, you can't move a man.

Oblige, and you will be obliged.

Only imbeciles want credit for the achievements of their ancestors.

The highest towers begin from the ground.

Medicine cures the man who is fated not to die.

Don't pull up your shoe in a melon-field, nor adjust your hat under a plum-tree (*i.e.* avoid the appearance of evil).

Free-sitters at the play always grumble most.

If you suspect a man, don't employ him; if you employ him, don't suspect him. (Confucius.)

Man combs his hair every morning. Why not his heart?

Sweep the snow from your own doorstep.

You can't chop a thing as round as you can pare it.

He who rides a tiger cannot dismount.

Politeness before force.

If you can't draw a tiger, draw a dog.

One dog barks at something, and the rest bark at him.

Cleanse your heart as you would cleanse a dish.

Draw your bow, but don't shoot.

Don't take a pole-ax to kill a fowl. (Confucius.)

Gold is tested by fire; man, by gold.

Man dies and leaves a name. The tiger dies and leaves a skin.

Man is God upon a small scale. God is man upon a large scale.

Women share adversity better than prosperity.

CHINESE ETHICS.

[Dr. H. C. DUBOSE, in "The Dragon, Image, and Demon," gives us the Chinese ideal of perfection.]

The *ideal teacher* is thus described: "He is entirely sincere and perfect in love. He is magnanimous, generous, benign, and full of forbearance. He is pure in heart, free from selfishness, and never swerves from the path of duty in his conduct. He is deep and active, like a fountain, sending forth his virtues in due season. He is seen, and men revere him; he speaks, and men believe him; he acts, and men are gladdened by him. He possesses all heavenly virtues. He is one with heaven."

The classics discourse on the "five relations" of prince and subject, father and son, husband and wife, brother and brother, friend and friend; they expand the reciprocal duties, and enforce the moral obligations resting on each party. The "five virtues" are upon the lips of the people, and daily they speak of "benevolence, righteousness, propriety, knowledge, and faith." The precepts of the sages have filtered down through the masses, and have become staple topics of common conversation.

Confucianism makes "rectify yourself" the leading dogma of political economy. "Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed."

THE HEART.

The first little primer put into the hands of a Chinese boy after he learns a few hundred "square characters" is the "Three Char-

acter Classic," which begins, "Man's nature is originally good." The philosopher Mencius discourses at considerable length on the goodness of human nature. He says, "The tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downwards."

"THE HEART, THE HEART, THE HEART," is a motto often engraved in the solid walls of the temple, and the triple enunciation of the text is equal in force to a sermon. Glance above (on the sacred walls), and you will see the sign, "RECTIFY THE HEART," a solemn exhortation to morality.

The doctrine of Confucianism is, first, that the heart is good; that it is good by nature, and that the thoughts of the heart, flowing in their natural channels, are pure. Second, that a man may rectify his own heart; that he can exercise a control over it, and when it deviates from the right way he can, by his own power, nourish and restore it to the path of virtue.

MORAL PRECEPTS FROM PERSIA.

GENEROSITY.

O my heart! whoever spreadeth the table of generosity
Becometh famous in the world of beneficence:
Generosity will gain you renown in the universe,
Generosity will obtain you safety.
Than generosity there is no action more excellent in the world.

HUMILITY.

O my heart! if you make choice of humility,
Mankind will be your friends;
Humility augmenteth dignity,
Like as the sun illumines the moon.

Whosoever is humane, practices humility;
Nothing adorns human beings like humanity.

ARROGANCE.

Practice not arrogance, take care, O my son!
For, one day, by its hand, you may fall down headlong.

KNOWLEDGE.

To gain knowledge, you should consume yourself like a candle,
Since without it you cannot know God.

EVIL COMMUNICATION.

O my heart! if thou art wise and prudent,
Choose not the society of the ignorant,
Fly from them like an arrow;
Be not mixed with them like sugar and milk.

AVARICE.

Have a care, ye who are entangled in the snare of covetousness,
From being intoxicated and deprived of reason by the cup of avarice.
Waste not life in the acquisition of wealth.

PIETY AND DEVOTION.

He to whom good fortune is subservient
Hath his heart constantly inclined to obedience.

MYSTIC LOVE AND WINE.

Welcome! the spiritual wine of the godly.
Welcome! the holy rapture of the righteous.
Welcome! the ardent zeal of the saints.
Welcome! the enthusiastic joy of true believers.

XLIV.

STUDY NATURE.

OLIVER WENDELL HOLMES,

CAMBRIDGE, MASS.,

Physician, Author, Professor Medical School, Harvard University.

OBSERVATION.

FIRST NATURE, THEN ART, THEN HUMANITY.

DR. OLIVER WENDELL HOLMES,

in an interview, spoke chiefly of the importance of the habit of observing well. In substance he said:—

OBSERVATION. — This, in the training of the young, should be primary. In a little book, "Evenings at Home," is a pretty story, "Eyes and No Eyes," that illustrates the point. Teach the young to observe the course of the stars, the growth of trees, all the phenomena of Nature.

2. Poetic and Æsthetic Culture.—Give them the great poets—Wordsworth and Scott.

3. Moral and Religious Training. — This should go along at the same time. Teach them benevolence, kindness, humanity.

In the choice of a profession people should follow their instincts. This method may answer to a certain extent in culture. Among women, for instance, one mind may be spiritual and contemplative, and find joy in "The Imitation," another is practical and takes delight in relieving the necessities of the poor.

Oliver Wendell Holmes.

SUMMARY.

OBSERVATION.

POETIC AND ÆSTHETIC CULTURE.

HUMANITARIAN CULTURE.

BIOGRAPHICAL DATA.

[Oliver Wendell Holmes was born in Cambridge, Mass., August 29, 1809. He graduated from Harvard University in 1829; studied law in Cambridge, then medicine for several years, chiefly in Paris, and received his degree in 1836. In the same year he published his first volume of poems, and in 1839 became professor of anatomy and physiology at Dartmouth College. In 1840 he married a daughter of Judge Charles Jackson, of Massachusetts, and resigned his professorship to practice medicine in Boston. In 1847 he was appointed professor of anatomy and physiology in the medical school at Harvard. His scientific works include "Matthew Hall's Theory and Practice of Medicine," "Lectures on Homœopathy and its Kindred Delusions," and "Border Lines in some Provinces of Medical Science." His volumes of poetry are "Uranai," "Astrea: the Balance of Illusions," "Songs in Many Keys," "Songs of Many Seasons," and "The Iron Gate." His prose works are "The Autocrat of the Breakfast-Table," "The Professor at the Breakfast-Table," "The Poet at the Breakfast-Table," "Soundings from the Atlantic," "Mechanism in Thought and Morals," "A Mortal Antipathy," "Our Hundred Days in Europe," memoirs of John Lothrop Motley and Ralph Waldo Emerson, and two novels, "Elsie Venner, a Romance of Destiny," and "The Guardian Angel."]

EXTRACTS FROM HIS WORKS.

THE ART OF SEEING.

The story of "Eyes or No Eyes" is a dialogue in which two boys, William and Robert, go for a walk. One of them, Robert, returns, saying, "I thought it very dull. I scarcely met with a single person." The other, however, being an observer, it was found had discovered a crab tree, the mistletoe, a woodpecker, wheat-ear, a young viper, a marl pit, and a peat bed. He had talked with workmen, counted fifteen church steeples, and taken a wonderful observation of the sunset.

The tale ends with a moral. "Do *you* then, William, continue to make use of your eyes, and *you*, Robert, learn that eyes were given you to use."

STUDY LIFE, NOT BOOKS.

I always believed in life rather than in books. I suppose every day of earth, with its hundred thousand deaths and something more of births,—with its loves and hates, its triumphs and defeats, its pangs and blisses, has more of humanity in it than all the books that were ever written, put together. I believe the flowers growing at this moment send up more fragrance to heaven than was ever exhaled from all the essences ever distilled.

QUOTATIONS FROM DR. HOLMES.

I will tell you my rule. Talk about those subjects you have had long in your mind, and listen to what others say about subjects you have studied but recently. Knowledge and timber shouldn't be much used till they are seasoned.

Bread and the Newspaper. This is the new version of the *Panem et Circenses* of the Roman populace. . . . We live on our emotions as the sick man is said to live on his fever. Idols and dogmas in place of character; pills and theories in place of wholesome living.

The best thought, like the best digestion, is done unconsciously.

Those who are really awake to the sights and sounds which the procession of the months offers them find endless entertainment and instruction.

The supreme self-indulgence is to surrender the will to a spiritual director.

It is the folly of the world, constantly, which confounds its wisdom; not only out of the mouths of babes and sucklings, but out of the mouths of fools and cheats, we may often get our truest lessons.

Sin has many tools, but a lie is the handle which fits them all.

People that make puns are like the wanton boys that put coppers on the railroad tracks; they amuse themselves and other children, but their little trick may upset a freight train of conversation for the sake of a battered witticism.

How many people live on the reputation of the reputation they might have made!

The world's great men have not commonly been great scholars, nor its greatest scholars been great men.

Science—in other words, Knowledge—is not the enemy of religion; for if so, then religion would mean ignorance; but it is often the antagonist of school divinity.

Laughter and tears are meant to turn the wheels of the same machinery of sensibility; one is wind-power and the other water-power, that is all.

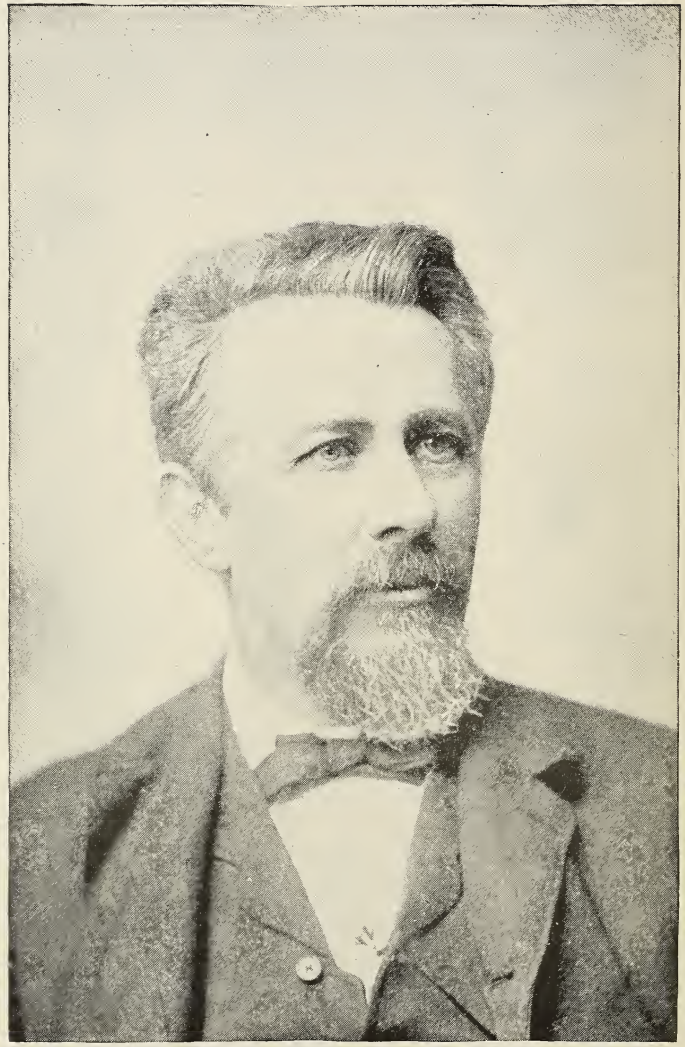
Science is a good piece of furniture for a man to have in an upper chamber, provided he has common sense on the ground floor.

Life, as we call it, is nothing but the edge of the boundless ocean of existence when it comes upon soundings.

The more we study the body and the mind, the more we find both to be governed, not by, but according to laws such as we observe in the larger universe.

Nature carves with her own hands the brain which holds the creative imagination, but she casts the over-sensitive creatures in scores from the same mould.

Talk about conceit as much as you like, it is to human character what salt is to the ocean; it keeps it sweet and renders it endurable. Say rather it is like the natural unguent of the sea-fowl's plumage, which enables him to shed the rain that falls on him and the wave in which he dips. When one has all his conceit taken out of him, when he has lost all his illusions, his feathers will soon soak through, and he will fly no more.



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Edward Dowden.

XLV.

THE IDEALS OF WORDSWORTH AND GOETHE.

PROFESSOR EDWARD DOWDEN,

DUBLIN, IRELAND,

Author, Critic, Professor of Oratory and English Literature in Trinity College, Dublin.

"THE GODLIKE."

WIDE WORLD AND BROAD LIFE.

PROFESSOR EDWARD DOWDEN,

the eminent critic, writes:—

SHOULD be content to send as my answer to your questions Wordsworth's poem "The Happy Warrior," or Goethe's poem "Das Göttliche" (The Godlike). I give you some lines of Goethe from which an ideal of a man's work and of the worker may be inferred:

"Weite Welt und breites Leben,
Langer Jahre redlich Streben,
Stets geforscht und stets gegründet,
Nie geschlossen, oft geründet,
Aeltestes bewahrt mit Treue,
Freundlich aufgefasstes Neue.
Heitern Sinn und reine Zwecke:
Nun, man kommt wohl eine Strecke."

Following is a translation of the verse:

"A wide world and a broad life,
Long years of honest striving,
Always seeking, always grounding,
Ne'er completing, ever rounding,
The oldest kept with faithfulness,
The new grasped with friendliness,
A glad heart and a firm purpose,
Thus one surely will progress."

Faithfully yours,

Edward Dowden.

BIOGRAPHICAL DATA.

[EDWARD DOWDEN was born in Cork, Ireland, May 3, 1843. He was educated at Trinity College, Dublin, where he became professor of Oratory and English Literature in 1867. He has published "Shakespeare, His Mind and Art," 1872; "Poems," 1876; "Studies in Literature," 1878; "Southey," 1879; "Goethe."]

THE GODLIKE.

POEM BY GOETHE.

Noble be man,
Helpful and good!
For that alone
Distinguisheth him
From all the beings
Unto us known.

Hail to the beings,
Unknown and glorious,
Whom we forbode!
From *his* example
Learn we to know them!

For unfeeling
Nature is ever;
On bad and on good
The sun alike shineth;
And on the wicked,
As on the best,
The moon and stars gleam.

Tempest and torrent,
Thunder and hail,

Roar on their path,
Seizing the while,
As they haste onward,
One after another.

Even so, fortune
Gropes 'mid the throng—
Innocent boyhood's
Curly head seizing,
Seizing the hoary
Head of the sinner.

After laws mighty,
Brazen, eternal,
Must all we mortals
Finish the circuit
Of our existence.

Man, and man only,
Can do the impossible;
He 'tis distinguisheth,
Chooseth and judgeth;
He to the moment
Endurance can lend.

He, and he only,
The good can reward,
The bad can he punish,
Can heal and can save;
All that wanders and strays
Can usefully blend.
And we pay homage
To the immortals
As though they were men,

And did in the great
What the best in the small
Does or might do.

Be the man that is noble
Both helpful and good,
Unweariedly pursuing
The right and useful.
A type of these beings
Our mind hath foreshadowed.

CHARACTER OF THE HAPPY WARRIOR.

BY WORDSWORTH.

Who is the happy warrior? Who is he
That every man in arms should wish to be?
It is the generous spirit, who, when wrought
Among the tasks of real life, hath wrought
Upon the plan that pleased his childish thought;
Whose high endeavors are an inward light
That makes the path before him always bright;
Who, with a natural instinct to discern
What knowledge can perform, is diligent to learn,
Abides by this resolve, and stops not there,
But makes his moral being his prime care;
Who, doomed to go in company with pain,
And fear, and bloodshed, miserable train!
Turns his necessity to glorious gain;
In face of these doth exercise a power
Which is our human nature's highest dower;
Controls them and subdues, transmutes, bereaves
Of their bad influence, and their good receives;

By objects, which might force the soul to abate
Her feeling, rendered more compassionate;
So placable—because occasions rise
So often that demand such sacrifice;
More skilful in self-knowledge, even more pure,
As tempted more; more able to endure,
As more exposed to suffering and distress;
Thence, also, more alive to tenderness.
'Tis he whose law is reason; who depends
Upon that law as on the best of friends;
Whence, in a state where men are tempted still
To evil for a guard against worse ill,
And what in quality or act is best
Doth seldom on a right foundation rest,
He fixes good on good alone, and owes
To virtue every triumph that he knows;
Who, if he rise to station of command,
Rises by open means; and there will stand
On honorable terms, or else retire,
And in himself possess his own desire;
Who comprehends his trust, and to the same
Keeps faithful with a singleness of aim;
And therefore does not stop, nor lie in wait
For wealth, or honors, or for worldly state;
Whom they must follow; on whose head must fall,
Like showers of manna, if they come at all;
Whose powers shed round him in the common strife
Or mild concerns of ordinary life,
A constant influence, a peculiar grace;
But who, if he be called upon to face
Some awful moment to which Heaven has joined
Great issues, good or bad, for human kind,

Is happy as a lover; and attired
With sudden brightness, like a man inspired;
And, through the heat of conflict, keeps the law
In calmness made, and sees what he foresaw;
Or if an unexpected call succeed,
Come when it will, is equal to the need;
He who, though thus endued as with a sense,
And faculty for storm and turbulence,
Is yet a soul whose master-bias leans
To homefelt pleasure and to gentle scenes;
Sweet images! which, wheresoe'er he be,
Are at his heart; and such fidelity
It is his darling passion to approve;
More brave for this, that he hath much to love:—
'Tis, finally, the man who, lifted high,
Conspicuous object in a nation's eye,
Or left unthought of, in obscurity,—
Who, with a toward or untoward lot,
Prosperous or adverse, to his wish or not,
Plays, in the many games of life, that one
Where what he most doth value must be won;
Where neither shape of danger can dismay,
Nor thought of tender happiness betray;
Who, not content that former worth stand fast,
Looks forward, persevering to the last,
From well to better, daily self-surpast;
Who, whether praise of him must walk the earth
Forever, and to noble deeds give birth,
Or he must go to dust without his fame,
And leave a dead unprofitable name,
Finds comfort in himself and in his cause;

And while the mortal mist is gathering, draw
His breath in confidence of Heaven's applause:
This is the happy warrior; this is he
Whom every man in arms should wish to be.

EXTRACTS FROM DOWDEN'S WORKS.

FROM "TRANSCRIPTS AND STUDIES."

Throw yourself upon life, and you are touched by truth upon every side, and in the finest ways. View life through the loop-holes of a philosophic fortress, and you get at best certain gross and obvious lessons of wisdom.

If we learn the truth, we shall certainly do the right; we cannot but yield to the force of the stronger argument. If ever we do evil, it is because our knowledge is imperfect, or because there is a fallacy in our logic. Morality in a high sense is possible for him alone who has a wide perception of truth and a fully enlightened understanding. And in proportion to a man's enlightenment he must of necessity be virtuous, because he comes under the influence of motives which leave him no choice but to act aright.

Error and ignorance are the sources of all vices; vice, indeed, is but a form of error, and virtue is merely knowledge transformed into act.

It is well, perhaps, to have a notion as to what are the hundred best books; but it is folly to suppose that we can really make acquaintance with half a hundred teachers. Each teaches the truth universal, but in his own way and with his own methods, and to submit ourselves to any one is a discipline. It is a moral

impossibility while we are undergoing the peculiar and exacting discipline of Goethe to undergo at the same time the peculiar and exacting discipline of Dante. But perhaps in the course of years we can do this; and some of us who are studious of perfection may strive to pass through various rules of discipline, in attempting which we should choose masters like Dante and Goethe, who, while each one of the greatest of all time, and each an interpreter of the catholic truth of human life, yet differ, each from the other, as widely as is permitted to interpreters of the truth universal. To submit ourselves to as many masters as may be counted on the fingers of one hand is perhaps as much as can really be accomplished in a lifetime; for we too have to live, and our master's teaching is never more than notional unless we put it into use and effect in our own lives.

SUMMARY.

Clear Purpose.

Honest Striving.

Broad Life.

Glad Heart.

XLVI.

FROM A SCANDINAVIAN.

BJORNSTJERNE BJORNSON,

STOCKHOLM, SWEDEN,

Novelist and Dramatist.

FAITHFULNESS TO A HIGH PURPOSE.

JOHAN HUSS AND WILLIAM OF ORANGE CITED.

BJÖRNSTJERNE BJÖRNSON,

the eminent Scandinavian novelist, writes:—

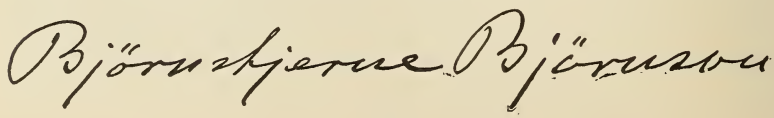
N answer to the questions you have put, among others also to me, I wish to say:—Faithfulness is, I believe, that which is the best part of the human race, its moral *avant couriers* now regarded as the highest. A man or woman who, faithful to some noble purpose, has developed his or her mental and bodily powers to their full capacity, is considered superior in the same degree as the powers, the faithfulness, and goal are supreme. Not the powers alone, not even the very greatest, as those of a Cæsar or Napoleon; not the faithfulness alone, least of all that behind the silent obedience; not the goal alone, for think of the fool's enthusiasm for the unattainable—but the powers, the faithfulness, the goal taken together, the force they command, and the result they leave—all this goes to determine the degree of perfection and greatness attained. Of this ideal I shall mention two admirable types near to us in time and still felt in our life. One is the Bohemian Johan Huss, the other William of Orange, the Dutchman. There have been men with powers more brilliant and more happily combined, but not one who developed them with greater faithfulness toward a higher goal. Spiritual freedom was then the highest.

The first of the two, firm at the stake, conscious of his motives and their import, and forgiving the rabble that was killing him, made possible that which we call the Reformation. The other, in spite of ever-repeated defeat, stanch to the last gasp in his belief in final victory, stemmed one of the most dangerous onsets upon religious liberty which a people ever had to breast, and it was done —for us.

When once the education and instruction of our children, in perfect harmony with our own religion, which is itself the brow-bound martyrum of constancy, undertake to make a greatness like that of those two men the ideal of the rising youth, when our children are no more taught and educated to bow low before genius, victory, conquest, yea! before suppression and fraud, if only they are successful, or to glory in dogmatic fanaticism and a callous religious belief, which are just the tools for chaining us down in narrowness and egotism—then means and methods will be minutely sifted, school and house will be one in one, and the very brains will be turned to work in another way.

For what is education but a just appreciation of the various life values and their relation to our individual nature? And what is perfect education but the means by which such an appreciation can be made apparent and convincing—at once and to all?

The other more specialized questions I dare not touch.



BIOGRAPHICAL DATA.

[BJÖRNSTJERNE BJÖRNSON was born at Quikne, Norway, December 8, 1832. He first became known through his contributions to the press of his own country. In 1856 he went to Copenhagen, where he remained two years studying the principal Danish writers, who exercised a great influence over him. His first novel was "Throud," which was quickly followed by two others, "Arne," and "Synnoeve Solbakken." "Poesies et Chants" appeared in 1870, "Sigurd Jorsalafar" in 1872, and "Brude-Staaten" in 1873. Mr. Björnstjerne has also written dramas.]

EXTRACTS FROM HIS WORKS.

FROM "THE FISHER-MAIDEN."

All low natures take passionate delight in uniting to persecute the stronger, but only as long as these offer resistance; when they see their victims calmly submitting to ill-treatment a sense of shame overcomes them, and they hiss at whoever would cast another stone.

There are times when the beams of light in our own souls become so brilliant that they make everything about us bright, though we ourselves be unconscious of it.

We must be careful in the choice of our vocation, for there are vocations that are sinful in themselves, while there are other callings which may prove a source of sin to us, either because they are not suited to our capabilities, or because they suit too well our evil desires.

Certain as it is that we must try to choose our work in accordance with our faculties, it is equally certain that a choice which seems both correct and good may prove a source of temptation to us, if we, from love of it, permit it to consume all our time and occupy all our thoughts.

FROM "A HAPPY BOY."

That is a pitiful love which chooses a secret course. Love naturally begins in secrecy because it begins in shyness; but it

must live openly because it lives in joy. It is as when the leaves are changing; that which is to grow cannot conceal itself, and in every instance you see that all which is dry falls from the tree the moment the new leaves begin to sprout.

SUMMARY.

Noble Purpose.
High Powers.
Vigor of Body.
Faithfulness.

XLVII.

EFFICIENCY.

P. G. HAMERTON,

LONDON, ENGLAND,

Author, Editor, Art Critic.

EFFICIENCY FOR SELF AND OTHERS.

THE DUAL PERFECTION OF LIFE.

P. G. HAMERTON,

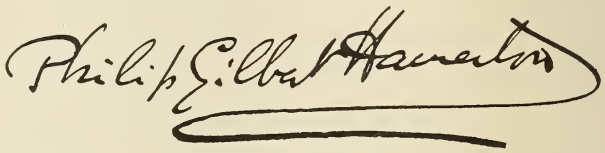
the eminent art critic, writes us from the south of France:—

ARE we to be perfect for ourselves or for the race? The two are not always compatible. One trained for his own sake may reach a perfection pleasant for himself, but useless to others, while public usefulness may involve private deficiencies. Most of us are neither perfect for ourselves nor for the race. We have wasted energy in toils or pleasures not leading to either of these two perfections. All effort from childhood ought to tend toward one or the other in due proportion. Every increase of physical activity without fatigue and of mental alertness tends toward both at once. To be efficient for self and others is the dual perfection of life.

The ideal condition would be delivered from that unintelligent training which wearies and overburdens without giving efficiency, as in the case of arts and languages not mastered. In the highest human life the powers of mind and body would be maintained to advanced age in such healthy activity that all duties would be performed with little effort, and a simple morality would be acted upon as a matter of course. Wise living would be a pleasant habit.

I am not a believer in any uniform perfection. My conviction is that if perfection were attainable it would mani-

fest itself in an endless variety of gifts and culture; consequently each of us ought to aim at that special perfection which is indicated by his individual idiosyncrasy. It is foolish to aim at any perfection which is unattainable by the aspirant, owing to the laws and limits of his own individuality. Nobody else could be Meissonier or Tennyson, the two men who in our time have come nearest to special kinds of perfection.



SUMMARY.

Mental Alertness.
Special Perfection.
Physical Activity.
Efficiency for Self.
Simple Morality a Matter of Course.
Wise Living a Habit.
Efficiency for Others.

BIOGRAPHICAL DATA.

[Philip Gilbert Hamerton was born at Laneside, near Shaw, Lancashire, England, September 10, 1834. He was educated at Bromley and Doncaster grammar schools, and prepared by private tutors for Oxford, but a taste for art led him to study landscape painting in London with Mr. C. P. Pettit; contributed a series of articles to the *Historic Times*, entitled "Rome in 1849," and published a work on Heraldry in 1851; published a volume of verse, "The Isles of Loch Arne, and Other Poems," in 1855, and in the same year went to Paris. In 1862 he published "A Painter's Camp in the Highlands, and Thoughts about Art;" was a frequent contributor to *The Fine Arts Quarterly Review*, and to the *Fortnightly;* was art critic of the *Saturday Review*. His other works are "Contemporary French Painters," "Painting in France after the Decline of Classicism," "Wenderholme, a Story of Lancashire and Yorkshire," "The Unknown River, an Etcher's Voyage of Discovery." "Chapters on Animals," "The Sylvan Year," "The Life of Turner," "The Intellectual Life," "Harry Blount," "Round My House," and "Modern Frenchmen." Mr. Hamerton founded the *Portfolio*, to which he is a frequent contributor, is director of the art department in the *International Review*, and is an occasional contributor to *L'Art*. He is honorary member of the Burlington Club, and *membre protecteur* of the Belgian Etching Club.]

EXTRACTS FROM THE "INTELLECTUAL LIFE."

By P. G. Hamerton.

The essence of intellectual living does not reside in extent of science or in perfection of expression, but in a constant preference for higher thoughts over lower thoughts, and this preference may be the habit of a mind which has not any very considerable amount of information. . . . It is not erudition that makes the intellectual man, but a sort of virtue which delights in vigorous and beautiful thinking, just as moral virtue delights in vigorous and beautiful conduct.

THE PHYSICAL BASIS.

TO A MUSCULAR CHRISTIAN.

Health is so much more necessary to happiness than culture, that few who could choose between them would sacrifice it for

learning, unless they were impelled by irresistible instincts. And beyond the great delight of health and strength there is a restlessness in men born to be active which must have its outlet in activity. . . . In every one of us there exists an animal which might have been as vigorous as wolves and foxes, if it had been left to develop itself in freedom. But besides the animal, there existed also a mind, and the mental activity restrained the bodily activity, till at last there is a serious danger of putting an end to it altogether. . . . The physical and intellectual lives are not incompatible.

It is one of the happiest privileges of the high intellectual life that it can elevate us . . . to regions of disinterested thought, where all personal anxieties are forgotten. . . . To be able to see and hear well, to feel healthy sensations . . . are most important qualifications for the pursuit of literature, and art, and science.

THE MORAL BASIS.

The heaviest work which shows progress is not without *one* element of cheerfulness. . . . Of all the toils in which men engage, none are nobler in their origin or their aim than those by which they endeavor to become more wise. . . . There has been great moral strength in all who have come to intellectual greatness. . . . It is the triumph of discipline to overcome both small and great repugnances. . . . I think there cannot be a doubt that the most essential virtue is disinterestedness.

OF EDUCATION.

It is only by the study of living languages, and their continual use, that we can learn our true place in the world. . . . True culture ought to strengthen the faculty of thinking, and to provide the material upon which that noble faculty may operate. An

accomplishment which does neither of these two things for us is useless for our culture. . . . What interests you is what concerns you. . . . I mean intellectually, not materially.

THE POWER OF TIME.

Let us determine to have soundness, that is, accurately organized knowledge in the studies we continue to pursue, and let us resign ourselves to the necessity for abandoning those pursuits in which soundness is not to be hoped for. . . . I should define each kind of knowledge as an organic whole, and soundness as the complete possession of all the essential parts. . . . Nothing is so favorable to sound culture as the definite fixing of limits. . . . The secret of order and proportion in our studies is the true secret of economy in time. . . . Nothing *wastes* time like miscalculation. . . . Interruption is an evil; . . . people think that an interruption is merely the unhooking of an electric chain, and that the current will flow when the chain is hooked on again just as it did before. To the intellectual and imaginative student an interruption is not that; it is the destruction of a picture. . . . The art of reading is to skip judiciously. . Our culture gains in thoroughness what it loses in extent.

THE INFLUENCES OF MONEY.

Although the pursuit of wealth is not favorable to the intellectual life, the inconveniences of poverty are even less favorable to it. . . . Simply to accumulate money that you are never to use is, from the intellectual point of view, as stupid an operation as can be imagined. . . . The art is to use money so that it shall be the protector and not the scatterer of our time, the bodyguard of the sovereign Intellect and Will.

CUSTOM AND TRADITION.

Society has only one law, and that is Custom. . . . What society really cares for is harmony. . . . It is unphilosophical to set ourselves obstinately against custom in the mass, for it multiplies the power of men by settling useless discussion and clearing the ground for our best and most prolific activity. . . . Custom may have a right to authority over your wardrobe, but it cannot have any right to ruin your self-respect. . . . Our beliefs are independent of our will, but our honesty is not. . . . There are gulfs of separation in homes of the most perfect love. Our only hope of preserving what is best in that purest of earthly felicities lies in the practice of an immense charity, a wide tolerance, a sincere respect for opinions that are not ours, and a deep trust that the loyal pursuit of truth cannot but be in perfect accordance with the intentions of the Creator, who endowed the noblest races of mankind with the indefatigable curiosity of science. . . . The basis of high thinking is perfect honesty.

WOMEN AND MARRIAGE.

I believe that for an intellectual man only two courses are open: either he ought to marry some simple, dutiful woman, who will bear him children, and see to the household matters, and love him in a trustful spirit without jealousy of his occupations; or else, on the other hand, he ought to marry some highly intelligent lady, able to carry her education far beyond school experiences, and willing to become his companion in the arduous paths of intellectual labor.

ARISTOCRACY AND DEMOCRACY.

Is it not that the love and pursuit of culture lead each of us out of his class? . . . It seems to me that the largest and best

minds, although they have been born and nurtured in this caste or that, and may continue to conform externally to its customs, always emancipate themselves from it intellectually, and arrive at a sort of neutral region, where the light is colorless, and clear, and equal, like plain daylight out-of-doors. . . . One of the most precious results of culture is the enlargement of our sympathy for others. . . . A life of health, of sound morality, of disinterested intellectual activity, of freedom from petty cares, *is* higher than a life of disease, and vice, and stupidity, and sordid anxiety.

SOCIETY AND SOLITUDE.

Nothing is more beautiful in the intellectual life than the willingness of all cultivated people . . . to communicate to others the results of all their toil. . . . An intellectual man may go into general society quite safely if only he can resist its influence upon his serious work; but such resistance is difficult in maturity and impossible in youth. . . . You do right not to let it waste your most valuable hours, but I believe also that you do wrong in keeping out of it altogether. . . . Nothing can replace the conversation of living men and women; not even the richest literature can replace it. . . . Society is necessary to give us our share and place in the collective life of humanity, but solitude is necessary to the maintenance of the individual life. . . . Only in solitude do we learn our inmost nature and its needs. . . . The life most favorable to culture would have its times of open and equal intercourse with the best minds, and also its periods of retreat.

INTELLECTUAL HYGIENICS.

Among the many advantages of experience, one of the most valuable is that we come to know the range of our own powers, and if we are wise we keep contentedly within them. . . . An

organization which was intended by nature for the intellectual life cannot be healthy and happy without a certain degree of intellectual activity. . . . It is with our intellectual as with our material wealth: we do not realize how precious some fragments of it might be to our poorer neighbors. . . . Rest is necessary to recruit your intellectual forces; sympathy is necessary to prevent your whole nature from stiffening like a rotifer without moisture; love is necessary to make life beautiful for you; . . . and without amusement you will lose the gaiety which wise men try to keep as the best legacy of youth. . . . We read either to gain information, to have good thinking suggested to us, or to have our imagination stimulated. In the way of knowledge the best authors are always the most recent. . . . We are sure to acquire habits; what is important is not so much that the habits should be regular, as that their regularity should be of the kind most favorable in the long run to the accomplishment of our designs; and this never comes by chance, it is the result of an effort of the will in obedience to governing wisdom.

TRADES AND PROFESSIONS.

The world . . . recognizes nothing short of performance, because the performance is what it needs, and promises are of no use to it. . . . Professional skill is knowledge tested and perfected by practical application, and therefore has a great intellectual value. Professional life . . . brings to light every deficiency, and reveals our truest needs. . . . The life of a progressive nation cannot long go forward exclusively on the thinking of the past: its thoughtful men must not be all dead men, but living men who accompany it on its course.

XLVIII.

OPINIONS OF THREE WELL-KNOWN AMERICAN AUTHORS.

ROSSITER JOHNSON,
NEW YORK,
Author and Editor.

EDGAR FAWCETT,
NEW YORK,
Novelist.

LAURENCE HUTTON,
NEW YORK,
Author and Editor.

EMULATE THE BEST EXAMPLES IN AMERICAN HISTORY.

MR. ROSSITER JOHNSON,

the well-known author and editor, writes:—

IF all the boys in the United States were gathered in one great lecture-room, and I were asked to address them briefly, I would first explain to them the difference between smartness and ability, advising them to beware of the one as carefully as they cultivated the other. Then I would call their attention to a notable saying of Solon's. When he was asked, "How can wrong-doing be avoided in the state?" he answered, "By those who are not wronged feeling the same indignation at it as those who are." I would cite to them, from American history, examples of the disaster that has resulted when those who were not wronged failed to feel or express the same indignation as those who were. There is no danger that the American boy will not have muscle enough, or education enough, or business shrewdness enough; but there is little indication that he is being taught as he should be to carry the principles of morality into the practice of politics. The one thing that every American has to do with is politics, and it is the one thing in which thousands of conscientious people appear to think that no conscience is required.

Rossiter Johnson.

FALLACIES WE MUST FORGET.

MR. EDGAR FAWCETT

writes:—

IN my opinion, the best and most advanced forms of culture are those quite unshackled by tradition. Science is the only true guide of life, as she is the torch of progress. Hence, if we know, it is surely best that we shall know thoroughly and with accuracy.

In order to do this, coming generations have many fallacies to forget. I should say that our descendants must cease to connect morality with religion; that they must strip national separativeness entirely from the problem of coming civilization; that they must cultivate the clear-seen requirements of a common language; that they must realize the individual odium shadowing each member of society who stores wealth merely to have it said of him that he possesses more than is needful to his ordinary comforts, for in this bloodless and altruistic way, I believe, can the terrible differences of classes alone be settled.

Faithfully yours,
Edgar Fawcett.

THE PRACTICAL MAN.

DRIVE A NAIL AND TIE A BUNDLE.

MR. LAURENCE HUTTON

is both "all-around" and practical. He says:—

THAT reading maketh a full man, conference a ready man, and writing an exact man, is as true to-day as it was when Bacon wrote. But the coming man, if he is to approach perfection, must have more than reading and writing to make him full and exact.

The ready man will be he who can do things with his hands as well as with his head. The man who cannot drive a nail will never become a leader of men; the man who cannot tie up a bundle will never succeed in untying the hard knot of his own destiny.

The most advanced forms of culture, therefore, so it seems to me, are not those which produce specialists in any branches, no matter how high the branch or the specialist, but those which produce mechanical as well as intellectual "all-around men."

Laurence Hutton

[Rossiter Johnson was born in Rochester, N. Y., January 27, 1840. His father was a soldier in the war of 1812. The son graduated in Rochester, edited Rochester *Democrat* and Concord, N. H., *Statesman*. In 1873 associated with Ripley and Dana in editing "American Cyclopædia" and in 1879 with Gay in "History of the United States." Became editor of "Annual Cyclopædia," devised and edited series of "Little Classics," edited "Works of British Poets," "Famous Single Poems," and, with C. A. Dana, "Fifty Perfect Poems." Is author of "Phaeton Rogers," "History of the War of 1812," "History of the French War," "Idler and Poet," "Short History of the War of Secession," "The End of a Rainbow," and other works. His wife, Helen Kendrick, is also an author.]

[Edgar Fawcett was born in New York city May 26, 1847, and graduated at Columbia College in 1867. His works include "Short Poems for Short People," 1871; "Purple and Fine Linen," 1873; "Ellen Story," 1876; "Poems of Fantasy and Passion," 1878; "A Hopeless Case," 1881; "A Gentleman of Leisure," 1882; "An Ambitious Woman," 1883; "Song and Story," poems, "Tinkling Cymbals," and "The Adventures of a Widow," 1884; "Rutherford," 1884; "The Buntling Ball," an anonymous satire in verse, and "The New King Arthur," an opera libretto, 1884–5; "Social Silhouettes," 1885; "Romance and Revery," 1886; and "The House at High Bridge," 1887. He has also written a successful play, "A False Friend."]

[Laurence Hutton was born in New York city August 8, 1843. He was educated in New York, travelled extensively in Europe, and spent several summers in London. Has written for the press, and has contributed to various periodicals. His published works are "Plays and Players," 1875; "Literary Landmarks of London," 1885; has edited "Artists of the Nineteenth Century" with Clara Erskine Clement, 1879; "The American Actor Series," 1881–2; "Actors and Actresses of Great Britain and the United States" with Brander Matthews, 1886, and "John Bernard's Retrospection of America" with Brander Matthews, 1886. He has also compiled "Opening Addresses of the American Stage," 1886.]

XLIX.

GOETHE.

DR. TITUS MUNSON COAN,

NEW YORK,

Physician, Author, Poet, Editor.

GOETHE AS THE IDEAL.

THE CLUB MAN'S NOTION.

DR. TITUS MUNSON COAN says:—

A CLUB man gave me his notion of a perfect man last night—"A tinge of art, a tinge of science, and morality enough to keep him out of state-prison." But abstract definitions are of little use, and a "perfect" man is a pedantic impossibility. Among many great and admirable modern men, I think one of the first was Goethe.

Titus Munson Coan.

SUMMARY.

The following is suggested as a summary of the qualities of Goethe, certainly one of the first among modern men:—

The Highest Purpose.
Persistent Observation of Nature.
Genius, both Poetic and Critical.
Grand Ideas.
Great Energy.
Perfect Health.
Broad Sympathies.
Fine Æsthetic Sensibilities.
Immense Love.

[Titus Munson Coan, the son of a missionary, was born in Hilo, Hawaiian Islands, in 1841; educated at Honolulu, spent a year at Yale, and graduated at Williams College; he studied medicine in New York city and was assistant surgeon in the navy. He has contributed literary, critical, and medical papers, and poems to various periodicals; has published in book form "Ounces of Prevention," and edited "Topics of the Time."]

GOETHE MAXIMS.

It is not enough to take steps which may sometimes lead to an aim; each step must be in the right direction, and, at the same time, with each some separate object must be attained.

Truly the most important part of a man's life is that of development. . . . Later begins the conflict with the world, and that is interesting only in its results.

Man can conform perfectly to that situation only in which and for which he was born. He who is not led abroad by a great object is far happier at home.

The most reasonable way is to follow one's own vocation—do what you were born or have learned to do, and avoid hindering others from doing the same.

Taste should be educated by contemplation, not of the tolerably good, but of the truly excellent.

For it is by conflict with natures opposed to his own that a man learns to show himself a man. Thus only can the various sides of the character be brought out, till it attains a certain completeness, and the man feels sure of himself in opposition to any and every man.

Beware of dissipating your powers; strive constantly to concentrate them.

Life is short; we must miss no opportunity of giving pleasure to one another.

Fill your mind and heart, however large, with the ideas and sentiments of your age, and the work will follow.

We should guard against a talent which we cannot hope to practise in perfection. Improve it as we may, we shall always, in the end, when the merit of the master has become apparent to us, painfully lament the loss of time and strength devoted to botching it.

To know how to enjoy little and endure much is the secret of living.

DISTICH.

Who is the happiest of men? He who values the merits of others,
And in their pleasure takes joy, even as though 'twere his own.

FIVE THINGS.

What makes time short to me?
Activity!
What makes it long and spiritless?
'Tis idleness!
What brings us to debt?
To delay and forget!
What makes us succeed?
Decision with speed!
How to fame to ascend?
One's self to defend!

SPIRIT SONG OVER THE WATERS.

The soul of man
Resembleth water:
From heaven it cometh,
To heaven it soareth,

And then again
To earth descendeth,
Changing ever.
. . . . . .
Spirit of man,
Thou art like unto water!
Fortune of man,
Thou art like unto wind!

THE BOUNDARIES OF HUMANITY.

. . . . . .
For with immortals
Ne'er may a mortal
Measure himself.
If he soar upwards
And if he touch
With his forehead the stars,
Nowhere will rest then
His insecure feet,
And with him sport
Tempest and cloud.
Though with firm, sinewy
Limbs he may stand
On the enduring
Well-grounded earth,
All he is ever
Able to do,
Is to resemble
The oak or the vine.
. . . . . .

ROYAL PRAYER.

Ha! I am the lord of earth! The noble,
Who're in my service, love me.

Ha! I am lord of the earth! The noble,
O'er whom my sway extendeth, love I.
Oh, grant me, God in heaven, that I may ne'er
Dispense with loftiness and love!

HUMAN FEELINGS.

Ah, ye gods! ye great immortals
In the spacious heavens above us!
Would ye on this earth but give us
Steadfast minds and dauntless courage,
We, O kindly ones, would leave you
All your spacious heavens above us!

THE RULE OF LIFE.

If thou wouldst, unruffled by care,
Let not the past torment thee e'er,
As little as possible be thou annoyed,
And let the present be ever enjoyed;
Ne'er let thy breast with hate be supplied,
And to God the future confide.
If wealth is gone,—then something is gone!
Quick, make up thy mind,
And fresh wealth find.
If honor is gone,—then much is gone!
Seek glory to find,
And people then will alter their mind.
If courage is gone,—then all is gone!
'Twere better that thou hadst never been born.

POETRY.

God to His untaught children sent
  Law, order, knowledge, art, from high,
And every heavenly favor lent,
  The world's hard lot to qualify.
They knew not how they should behave,
  For all from heaven stark-naked came;
But Poetry their garments gave,
  And then not one had cause for shame.

A PLAN THE MUSES ENTERTAINED.

A plan the muses entertained,
Methodically to impart
To Psyche the poetic art.
Prosaic-pure her soul remained;
No wondrous sounds escaped her lyre,
E'en in the fairest summer night;
But Amor came with glance of fire,—
The lesson soon was learned aright.

FOUR THINGS TO REMEMBER.

The remembrance of the Good
Keeps us ever glad in mood.
The remembrance of the Fair
Makes a mortal rapture share.
The remembrance of one's Love
Blest is, if it constant prove.
The remembrance of the One
Is the greatest joy that's known.

L.

LIVE MAXIMS BY AMERICAN AUTHORS.

EDWARD EVERETT HALE, D.D.
THEODORE T. MUNGER, D.D.
WILLIAM MATTHEWS, LL.D.
N. P. GILMAN.

EDWARD EVERETT HALE, D.D.

FROM "WHAT CAREER?"

Distrust all charlatans who tell you that they have a patent process to fit you for any one career in life.

Do well what you do.

And, above all, do not blow your own trumpets; nor, which is the same thing, ask other people to blow them. No trumpeter ever rose to be a general.

If the power to lead is in you, other men will follow.

The man is made more perfect and more, not by his deftness in this handicraft, or his knack in that trade; but as one part of his being is thoroughly wrought in with another part, body with mind, and mind with soul.

No more work is to be done in a day than the night's sleep will recover from.

Each vision, each emotion, each thought, each step, each act, and each word thus combine in the necessary processes of human life to make up the rock which we call character.

The standing difficulty in the long run is not want of places, but want of men.

THEODORE T. MUNGER, D.D.

(Pastor of the First Congregational Church, New Haven.)

FROM "ON THE THRESHOLD."*

To aim at a far end rather than a near one; to live under a purpose rather than under impulse; to set aside the thought of enjoyment, and get to thinking of attainment; to conceive of life as a race instead of a drift.

A purpose is the eternal condition of success.

Cultivate yourself.

Determine that not a power shall go to waste; that every faculty shall do its utmost and reach its highest.

Better be born blind than not see the glory of life.

If I could get the ear of every young man for but one word, it would be this: *Make the most and the best of yourself.*

Listen evermore to conscience.

Love with all love's divine capacity and quality.

Make friends early in life, else you will never have them.

Hold fast to your friends.

Friendship between those of the same age is sweeter, but friendship with elders is more useful, or, rather, they supplement each other.

Avoid having many confidants.

Choose your companions wisely, and your friendships will come about naturally.

* Published by Houghton, Mifflin & Co. This book and Gilman's "Laws of Conduct" are the two best books on the subjects of which they treat.

Companionship must be on a level morally, though it need not be intellectually.

Seek always the superior man.

There is no girdle that will hold a man together and make him a person but the truth.

Truthfulness is the chastity of men; when once sacrificed, caste is forever lost.

If truth is the foundation and kindness is the superstructure of the gentleman, *honor* is his atmosphere.

Tarnished honor in man or woman is the one stain that cannot be washed out.

The gentleman is largely dowered with forbearance.

I begin by insisting on the importance of having money.

Nearly all the virtues play about the use of money—honesty, justice, generosity, charity, frugality, forethought, self-sacrifice.

It is a great part of this battle of life to keep a good heart.

Avoid a self-indulgent spending of money.

Thrift divides the prizes of life to those who deserve them.

Have a thorough knowledge of your affairs; leave nothing at loose ends; be exact in every business transaction.

Spend upward—that is, for the higher faculties. Spend for the mind rather than for the body; for culture rather than for amusement.

No man is self-reliant, or has intelligent courage, until he has come to a thorough sense of himself.

Necessity is the spur to self-reliance; a noble pride and self-respect are its atmosphere.

The heaviest words in our language are those two briefest ones, *yes* and *no*. One stands for the surrender of the will, the other for denial; one for gratification, the other for character.

The vices are hardly more the result of appetite than of custom.

There have been periods and communities in which nearly all were pure and temperate; it was the custom.

Cultivate a sense of personal dignity,— have bounds to familiarity.

Refined manners forbid excessive familiarity, not simply as good manners, but because they contribute to selfhood. Hence the well-bred scrupulously respect each other's persons, down to the smallest particular.

To make popularity a guide is to come into middle life weak, and into age crippled. Self evaporates under the process, and when the flattering voices have died out—there being no longer anything to appeal to them—emptiness and weariness are all that remain. There is no old age that is so horrible as that of one who has lived on popular applause.

Keep steadily before you the fact that all true success depends at last upon yourself.

By success I mean a full manhood and its inherent peace.

I would have you regard courage as nearly the supreme quality in character. . . . It is the quality by which one rises in the line of each faculty; it is the wings that turn dull plodding into flight. It is courage especially that redeems life from the curse of commonness.

Nothing can be more personal, more literally and strictly vital, than bodily health. It is the first and the perpetual condition of success.

Avoid whatever tends to lessen vitality.

Nothing more surely cuts away and undermines the vital forces than worry and anxiety, however caused.

The passions of anger, hatred, grief, and fear . . . Dr. Richardson puts . . . among the influences most destructive of vitality. "The strongest," he says, "cannot afford to indulge in them."

WILLIAM MATTHEWS, LL.D.

(Professor of Rhetoric and English Literature in the University of Chicago.)

FROM "GETTING ON IN THE WORLD; OR, HINTS ON SUCCESS IN LIFE." *

What a man *does* is the real test of what a man *is*.

Never desert your true sphere, your own line of talent.

The man who would know one thing well must have the courage to be ignorant of a thousand other things.

The man who would get along must single out his specialty, and into that must pour the whole stream of his activity—all the energies of his hand, eye, tongue, heart, and brain.

Of all the elements of success none is more vital than self-reliance.

It cannot be too often repeated that it is not helps, but obstacles, not facilities, but difficulties, that make men.

Specialties are the open sesame to wealth.

Nothing is more fatal to self-advancement than a stupid conservatism or servile imitation.

Be true to yourself, if you would have the world true to you.

The crown of all faculties is common sense.

A true gentleman is recognized by his regard for the rights and feelings of others, even in matters the most trivial.

Civility is to a man what beauty is to a woman.

True courage and courtesy go hand in hand.

Punctuality should be made not only a point of courtesy, but a point of conscience.

The successful men in every calling have had a keen sense of the value of time.

* A good book for young business men. S. C. Griggs & Co., Chicago.

NICHOLAS PAINE GILMAN.

(*Editor of "The Literary World," Boston.*)

FROM "THE LAWS OF CONDUCT."*

As a practical guide to morality, the work of Nicholas Paine Gilman, "Laws of Daily Conduct," will be found useful. He treats of the Law of Justice, the Law of Kindness, and the Law of Honor; of Truthfulness, Self-control and Work.

Justice is giving every man his due. Our duties are what we owe to others; our rights are what others owe to us. *Their rights are our duties, their duties are our rights.* Right means going straight by the rule or measure; the crooked line is the emblem of conduct that obeys no law. Selfishness is taking too much. Justice and selfishness are the two extremes of action. A true selfhood is just to all.

Kindness is the word that stands for good feeling, selfhood, and sympathy; feeling for one's self and feeling for others are the two poles on which the world revolves. When men act and speak and think and feel out of a generous, merciful, peaceful, kindly spirit, then the highest level here upon earth is attained—human nature comes to its finest flower.

Honorable people are those who live according to the law of honor, which is the finest sense of justice that the human mind can frame. One man's bent may be his own self-interest or the gratification of his passions, whether for his interest or not. He may care little for public opinion when the law says nothing, may lie, cheat, steal, or break his promises when he thinks it is for his advantage. Laws are passed against such men, who are savages and barbarians—who are survivals from the times before morality.

* Published by Houghton, Mifflin & Co., Boston.

At the other extreme in human society are the men and women who see that the statutes are but imperfect attempts to carry out the full moral law, and the highest minds and the best hearts perceive and feel it. They keep the peace; they tell the truth; their promises are as good as contracts; they pay regard to the rights of others. To live in this way is to live *under the law of honor.* Honor forbids cheating a corporation. Pay your car-fare. Build life upon honor. When you feel your honor grip, let that be your border.

Self-control means restraint of the lower self. The higher self is to take the lower self in hand and show its own ability to shape thought, feeling, and action toward an ideal excellence.

Our ability to tell the truth, to do honest actions, or to conduct ourselves graciously toward others is a power that grows with use, and the good art becomes easier to us each time we do it.

Work carries with it such excellencies of character as Industry, Punctuality, Orderliness, Intelligence, and Economy. The idle, the careless, the disorderly, the unwilling to learn, are a burden on the industrious, the careful, the orderly, and the intelligent.

Before any good act is performed, before any noble quality is attained, it must be thought of and aspired to.

Let us not sound the praises of industry, cheerfulness, forbearance, generosity, and immediately proceed to the indulgence of idleness, ill-temper, impatience, and selfishness.

Why should man, the apex in the pyramid of being, be less obedient to the laws of his existence, less faithful to his duty, than the wheels of his watch, than the ant or the bee, than the minutest atom that helps to hold the universe together and keep it in harmonious motion?

Does it require more cleverness, ability, energy, to do wrong than to do right? . . . To do right requires effort, power; to do wrong generally requires neither.

The essential spirit of morality is self-control by reason.

Freedom is self-direction. The two diseases of the will are indecision, or weakness of will, and wilfulness, or unregulated strength of will. The cure for both is self-direction.

All human undertakings must finally rest upon reality, and *correspond to fact;* every departure from fact means for all men loss and harm.

The good man, morally speaking, is always *good for something.*

Magnanimity is the end to be sought in all discourse of honor. The mind great in virtue, if not in talent, is strong, healthy, and serene; but parvanimity implies weakness, disease, and distress. "This is a manly world we live in. Our reverence is good for nothing if it does not begin with self-respect." (O. W. Holmes.)

The "gentleman" and the "lady" show the excellence of refinement in conduct. Courtesy, which once meant the manners of court, where the nobility lived in wealth and leisure, is the flower of right-doing, a flower which any one may cultivate.

Strength is one of the two things which all men desire. But *Beauty*, the other thing universally desired, comes into human actions with kindness.

"Pegging away" at one's own mental deficiencies will produce astonishing results. If only an hour or a half-hour a day is spent on some really great book, instead of being nearly wasted on the newspaper, the result of a few months' perseverance is most encouraging.

If there is any way to *store up in ourselves moral strength and beauty*, which are demanded by the life in common, surely the knowledge of it is most desirable.

We can *remake ourselves* to an indefinite extent, inside the limits of human nature, and the method is the formation of other habits.

Sweetness and light—we can give a small portion of these to one another every day, making the burdens easier and the path plainer.

RETROSPECTIVE.

As illustrations of self-culture and the art of character-building a hundred years ago, we append extracts from the works of two famous Americans of the last century, Benjamin Franklin and Jonathan Edwards.

FRANKLIN'S GOOD HABITS.

It was about this time I conceived the bold and arduous project of arriving at *moral perfection*. I wished to live without committing any fault at any time, and to conquer all that either natural inclination, custom, or company might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not *always* do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined. While my attention was taken up and care employed in guarding against one fault, I was often surprised by another; habit took the advantage of inattention; inclination was sometimes too strong for reason. I concluded at length that the mere speculative conviction, that it was our interest to be completely virtuous, was not sufficient to prevent our slipping; and that the contrary habits must be broken, and good ones acquired and established, before we can have any dependence on a steady, uniform rectitude of conduct. Following is the list, with their maxims:

1. TEMPERANCE.—Eat not to dulness; drink not to elevation.

2. SILENCE.—Speak not but what may benefit others or yourself; avoid trifling conversation.

3. ORDER.—Let all your things have their places; let each part of your business have its time.

4. RESOLUTION.—Resolve to perform what you ought; perform without fail what you resolve.

5. Frugality.—Make no expense but to do good to others or yourself; that is, waste nothing.

6. Industry.—Lose no time; be always employed in something useful; cut off all unnecessary actions.

7. Sincerity.—Use no hurtful deceit; think innocently and justly; and, if you speak, speak accordingly.

8. Justice.—Wrong none by doing injuries, or omitting the benefits that are your duty.

9. Moderation.—Avoid extremes; forbear resenting injuries, so much as you think they deserve.

10. Cleanliness.—Tolerate no uncleanliness in body, clothes, or habitation.

11. Tranquillity.—Be not disturbed at trifles, or at accidents common or unavoidable.

12. Chastity. . . .

13. Humility.—Imitate Jesus and Socrates.

My intention being to acquire the *habitude* of all these, I judged it would be well not to distract my attention by attempting the whole at once, but to fix it on *one* of them at a time; and when I should be master of that, then to proceed to another; and so on, till I should have gone through the thirteen.

MAXIMS OF JONATHAN EDWARDS.

(Selected from the "Resolutions.")

Never lose one moment of time, but improve it in the most profitable way I possibly can.

Live with all my might while I do live.

Endeavor to find out fit objects of charity and liberality.

Never do anything out of revenge.

Maintain the strictest temperance in eating and drinking.

Never do anything which, if I should see in another, I should

account a just occasion to despise him for, or to think anyway the more meanly of him.

Endeavor to obtain for myself as much happiness in the other world as I possibly can, with all the might, power, vigor, and vehemence, yea, violence, I am capable of, or can bring myself to exert, in any way that can be thought of.

Never say anything at all against anybody, but when it is perfectly agreeable to the highest degree of Christian honor, and of love to mankind; agreeable to the lowest humility, and sense of my own faults and failings; and agreeable to the Golden Rule.

In narrations, never speak anything but the pure and simple verity.

Never allow the least measure of fretting or uneasiness at my father or mother. Suffer no effects of it, so much as in the least alteration of speech, or motion of my eye; and be especially careful of it with respect to any of our family.

Endeavor to my utmost to decry whatever is not most agreeable to a good and universally sweet and benevolent, quiet, peaceable, contented and easy, compassionate and generous, humble and meek, submissive and obliging, diligent and industrious, charitable and even, patient, moderate, forgiving, and sincere temper.

Never give over, nor in the least slacken, my fight with my corruptions, however unsuccessful I may be.

Not only refrain from an air of dislike, fretfulness, and anger in conversation; but exhibit an air of love, cheerfulness, and benignity.

When I am most conscious of provocations to ill-nature and anger, strive most to feel and act good-naturedly; yea, at such times manifest good-nature, though I think that in other respects it would be disadvantageous, and so as it would be imprudent at other times.

Let there be something of benevolence in all that I speak.

MOTTOES:—

AIDS TO SELF-CULTURE.

So live that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach thy grave,
Like one that wraps the drapery of his couch
About him and lies down to pleasant dreams.

W. C. Bryant.

We shut our eyes, the flowers bloom on;
We murmur, but the corn-ears fill;
We choose the shadow, but the sun
That casts it, shines behind us still.

J. G. Whittier.

Could I but live again,
Twice my life over,
Would I once strive again?
Would not I cover
Quietly all of it—
Greed and ambition—
So, from the pall of it,
Pass to fruition?

Robert Browning.

Self-reverence, self-knowledge, self-control,
These three alone lead man to sovereign power.

Alfred Tennyson.

Character is higher than intellect.

R. W. Emerson.

LI.

OPINIONS IN BRIEF.

EDMUND GOSSE.
HENRY IRVING.
DOUGLAS SLADEN.
W. E. NORRIS.
JEROME ALLEN.
CHARLES BARNARD.
W. W. IRELAND.
EDWIN LESTER ARNOLD.
G. SERGI.
B. F. LIEBER.
JOSEPH PARKER.

FROM A CRITIC.

MR. EDMUND GOSSE

writes:—

THE adroitness which evades censure, the assurance which takes the heart out of critical attack, and the serenity which suppresses the dangerous instincts of speech and action.

EDMUND GOSSE.

THE GREAT ACTOR INTERESTED.

HENRY IRVING

sends the following:—

I AM very sorry I cannot join in the symposium to which you have so courteously invited me, for I do not feel equal to the responsibility of expressing positive opinions on such momentous topics.

At the same time, I am impatient to read what others may say, and also to profit.

Faithfully yours,

HENRY IRVING.

PERICLES THE MODEL.

MR. DOUGLAS SLADEN,

editor of "The Younger American Poets," writes as follows:—

MY ideal of the perfect man is a Pericles; masterful, intellectual, patriotic.

DOUGLAS SLADEN.

SILENCE.

MR. W. E. NORRIS,

the popular novelist, says:—

IF I might make so bold as to answer one of your questions, "What is the best counsel for the young man of to-day?" I would venture to suggest to that young man that he should cultivate the faculty of silence, which is scarcely held in the esteem that it merits to-day. If only he can manage to refrain from talking about subjects with which he is imperfectly acquainted, he will at least avoid making a fool of himself. And that, after all, may be regarded as an achievement.

Believe me, dear sir, very faithfully yours,

W. E. NORRIS.

EDUCATION.

MR. JEROME ALLEN,

Director of the School of Pedagogy in the University of the City of New York, writes:—

THE coming man will teach boys to become men, and girls to become women.

JEROME ALLEN.

OUR WORST ENEMIES.

DR. W. W. IRELAND,

the eminent English neurologist, writes us from Preston Lodge, East Lothian, Scotland:—

THE best form of culture is that which gives healthy exercise to all a man's faculties, all his mental powers, all his attitudes, and all his muscular activities. No healthy desire should be repressed. He should be directed to acquire a knowledge of his own powers and capacities, of the nature of his body and of the world in which he lives, what is past and what is likely to come. He should seek wisdom through knowledge. The great enemy of the coming young man is the pedantic teacher who seeks to load his memory with words no longer used for any living purpose, and the irresponsible examiner who magnifies the importance of his own specialty and wastes the mental energy of young men upon useless problems, and sickens his memory by forcing him to commit needless details to heart.

W. W. IRELAND.

TOO MUCH CULTURE ALREADY.

EDWIN LESTER ARNOLD,

author, London, writes:—

THE highest forms of culture are those, it seems to me, which are best calculated to develop from the instinctive worth, latent in every human heart without exception, the best citizens and the truest gentlemen.

Let us keep in view the fact that we are the image of the godhead, and not tailors' dummies; that there is more wisdom very often in an Arcadian simplicity than in making one's mind a common chute for all the rubbish of a vainglorious age.

I am, sir, yours obediently,

EDWIN LESTER ARNOLD.

CONSTITUTION OF THE CHARACTER.

PROFESSOR G. SERGI

writes us from the University of Rome, Italy, in favor of force and faith.

WHAT are the qualities most essential to the development of the perfect man or for the all-around development of the human being?

Persistence is necessary to overcome obstacles, courage takes us through dangers and pains. We must seek liberation from fantastic and superstitious fears, respect others without adulation, balance our egoism and altruism, push further the education of the intellect and the sentiments. The final perfection lies in moral conduct.

G. SERGI.

HOME INFLUENCE.

B. FRANKLIN LIEBER

writes:—

THE father's counsel, the mother's love, the sister's affection, the brother's interest, exercise a powerful influence. The father must set an example that the son will emulate, and the mother teach him the lesson of love, purity, and devotion.

We can all ameliorate our condition in life and achieve some good end. No matter how often vanquished, we should always consider the goal can yet be reached.

B. FRANKLIN LIEBER.

DR. JOSEPH PARKER'S ORACLE.

THE REV. DR. JOSEPH PARKER,

the famous London preacher, writes:—

PERFECT QUALITIES.

[In Webster's dictionary we find these to be the following: Complete, finished, consummate, fully informed, skillful, accomplished, pure, blameless.]

JOSEPH PARKER.

MR. CHARLES BARNARD,

the popular dramatist, author of "The County Fair" and "The Country Circus," writes:—

IN my opinion the coming man will not look backward. In education he will look forward and not backward.

The coming man will have enhanced powers and increased facilities of expression.

The coming man will do right because it is more agreeable to do so.

The coming man will do less manual labor, work a less number of hours, and will choose his trade or profession because he likes it and not because it is profitable. He will work from pleasure rather than for money.

He will be more cheerful and light-hearted.

He will be more artistic and less business-like.

The physical well-being of the people will be enormously increased—mere luxury will be discouraged.

The coming man will have more and better food, and in greater variety. Living, clothing, and housing will be cheaper—and life more comfortable for the majority of men.

CHARLES BARNARD.

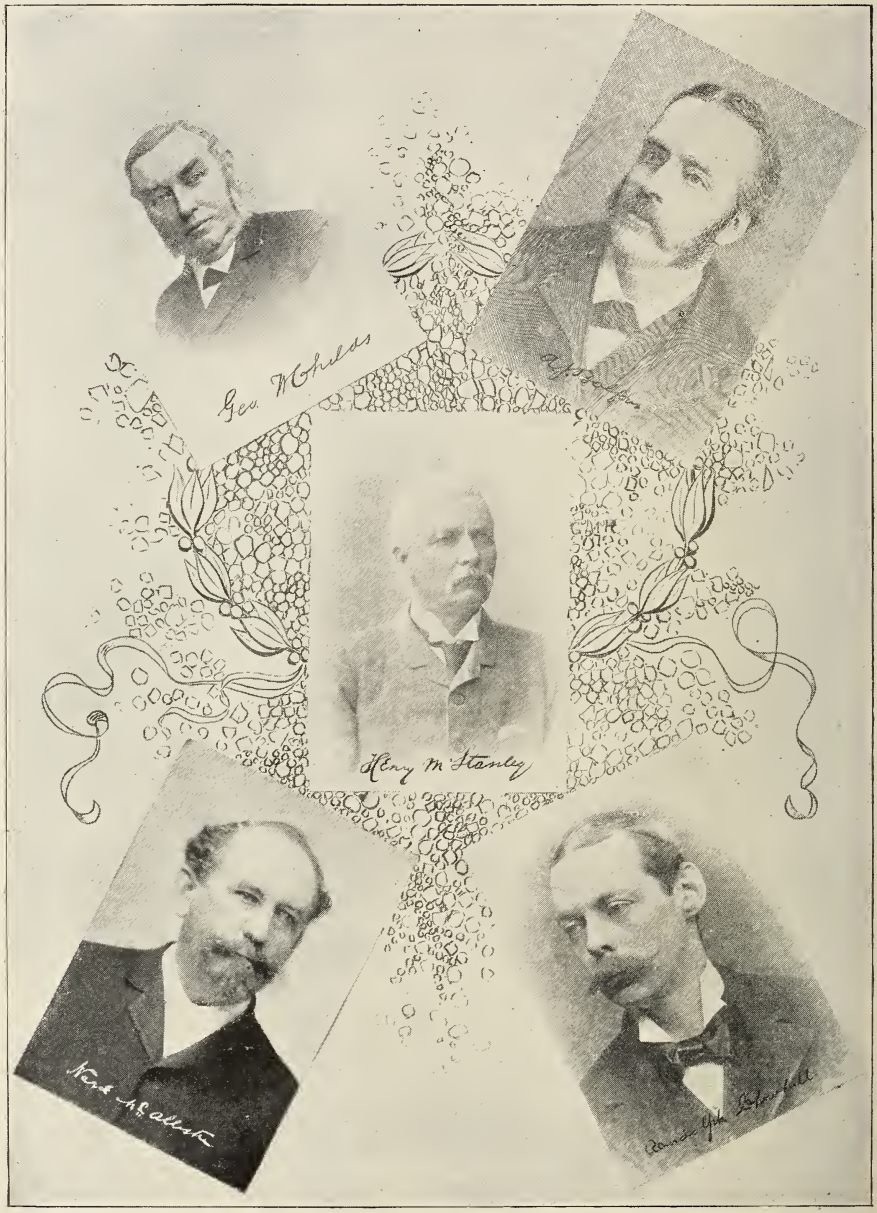
LII.

SYMPATHY.

RIGHT HON. A. J. BALFOUR, LL.D., F.R.S.,

EDINBURGH,

Leader of the House of Commons, First Lord of the Treasury.



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BALFOUR'S GREAT MOTIVE.

IS SYMPATHY THE MOST POTENT FACTOR IN THE DEVELOPMENT OF THE RACE?

"NOT ONE BUT A THOUSAND LIVES ARE HIS
WHO CARRIES THE WORLD IN HIS SYMPATHIES."

THE RT. HON. ARTHUR J. BALFOUR

writes:—

I THINK you will probably not disagree with me that if questions of such generality as "What is the most potent factor in the moral development of the human race?" are to be put at all, they can hardly be answered in an article of nine hundred words. I entertain grave doubts, however, whether the scientific problems connected with ethics can be best approached in this manner, though of course there can be no doubt that sympathy is the most powerful motive for all unselfish effort.

ARTHUR J. BALFOUR.

["A man of study, thought, and literature," were the words used some six years ago by the Right Honorable John Morley, in the course of a public address, to describe Mr. Arthur Balfour, who has just been appointed First Lord of the Treasury, and leader of the House of Commons. Mr. Morley, on the same occasion, took the opportunity to pay a warm tribute to the "acute intelligence" and "quick perception" of the man who is his principal opponent in Parliament. The soundness of the judgment which the home-rule leader then passed upon Mr. Balfour has since been strikingly demonstrated by the remarkable ease with which the latter has grasped and mastered the most abstruse and perplexing questions that have come before the Government and the people at large during the last ten or fifteen years. As Chairman of the Commission on Currency, seven or eight years ago, he astonished his colleagues, as well as the scientists and men of business who appeared before him, by the extent and thoroughness of his knowledge of this very difficult question, which so few really ever understand. His remarkable essay on the foundations of belief, entitled "A Defence of Philosophic Doubt," gave evidence of great erudition as well as much originality of mind; while during his term of office as Secretary for Ireland he has won the respect and admiration even of the Nationalist members by his masterly conduct of the debates in connection with those terribly complicated measures that he has devised for the amelioration of the condition of the Emerald Isle. A voracious reader, it is probable that much of the wonderful store of knowledge and experience that he possesses is derived from his dear books. Mr. Gladstone has often been heard to remark that Arthur Balfour and Lord Rosebery were the only two young men that he knew who bought books. Balfour's town house in Carlton Gardens, as well as Whittinghame—his place in Scotland—is stocked from cellar to garret with books; and on more than one occasion he has been known to keep the entire cabinet waiting, and to thus arrest the progress of affairs, in consequence of his having become so interested in some book or other that he had actually forgotten the hour set for the meeting of the ministerial council.

It was under the guidance of Lord Salisbury that he may be said to have commenced his political career; and as late as eleven years ago he was still filling the somewhat subordinate office of assistant private secretary to his uncle, whom he accompanied to Berlin at the time of the Berlin Congress. Subsequently, on the accession to power of the Liberals in 1880, he joined Lord Randolph Churchill, and, together with Sir John Gorst and Sir Henry Drummond Wolff, formed that famous Fourth Party, whose guerrilla tactics of warfare and independence of control added so many gray hairs to the head of the Tory leader, Sir Stafford Northcote. In 1885, when Lord Salisbury formed his first cabinet, Mr. Balfour was appointed President of the Local Government Board. In 1886 he became Secretary for Scotland, and a year later Secretary for Ireland. The acceptance of the latter office had until then always been regarded as equivalent to political suicide, for it was an axiom of modern English politics that no man could ever achieve success as Irish

Secretary. Mr. Balfour is the first man who has proved an exception to the rule, by making the Irish Secretaryship a stepping-stone to the leadership of the House, to the First Lordship of the Treasury, and ultimately to the office of Prime Minister of the vast British Empire.—F. C. O., in *Harper's Weekly.*]

EXTRACTS FROM THE WORKS OF A. J. BALFOUR.

THE RELIGION OF HUMANITY.

Conceive for one moment what an infinitely better and happier world it would be if every action in it were directed by a reasonable desire for the agent's happiness! Excess of all kinds, drunkenness and its attendant ills, would vanish; disease would be enormously mitigated; nine-tenths of the petty vexations which embitter domestic life would be smoothed away; the competition for wealth would be lessened, for wealth would be rated at no more than the quantity of pleasure which it is capable of purchasing for its possessor; the sympathetic emotions would be sedulously cultivated, as among those least subject to weariness and satiety; while self-sacrifice would be practised as the last refinement of a judicious luxury.

In the work of building up a perfected humanity, every one may bear a part. None indeed can do much, yet all may do something. During his brief journey from nothingness to nothingness, each man may add his pebble to the slowly rising foundations of an ideal world, content to pass into eternal darkness if he has hastened by a moment the advent of the golden age which, though he will not live to see it, yet must surely come.

MAXIMS FOR MEN OF ACTION.

BY SIR F. F. BUXTON.

Mankind in general mistake difficulties for impossibilities. That is the difference between those who effect and those who do not.

People of weak judgment are the most timid, as horses half-blind are most apt to start.

My experience, that men of great talents are apt to do nothing for want of vigor.

Vigor, energy, resolution, firmness of purpose—these carry the day.

Is there one whom difficulties dishearten—who bends to the storm? He will do little. Is there one who will conquer? That man never fails.

Let it be your first study to teach the world that you are not wood and straw—some iron in you.

Let men know that what you say you will do; that your decision, once made, is final—no wavering; that once resolved, you are not to be allured nor intimidated.

Acquire and maintain that character.

Eloquence—the most useful talent; one to be acquired or improved; all the great speakers bad at first.—How to be acquired.

Write your speeches—no inspiration.

Labor to put your thoughts in the clearest view.

A bold, decided outline.

Read *multum non multa—homo unius libri* [much, not many things—a man of one book.]

Learn by heart everything which strikes you.

Thus ends my lecture: nineteen out of twenty become good or bad as they choose to make themselves.

The most important part of your education is that which you now give yourselves.

LIII.

LOVE OF TRUTH.

MAJOR-GENERAL G. G. ALEXANDER,

London, England,

Major-General British Army, and Author.

PERSONAL VIRTUE.

CARRY OUT THE TRUE, ELIMINATE THE FALSE.

MAJOR-GENERAL G. G. ALEXANDER,

author of "Confucius the Great Teacher," and an authority on Chinese ethics, writes:—

THE attributes of perfect manhood are health, courage combined with caution, unselfishness, endurance, benevolence regulated by judgment, purity, perseverance to overcome, patience, submission to divine law.

The best types are those among the great teachers, rulers, and leaders of mankind who have done most to regulate the society in which they lived.

The Chinese idea of culture is that which was put forward by Confucius, the cultivation of personal virtue and the endeavor to regain, as far as possible, that perfection of character belonging to the natural man which was so fully exemplified in the lives of the sages and sovereigns of antiquity.

The points to be insisted on for the development of the coming man are an honest endeavor to carry out the true and to eliminate from society all that belongs to the false.

The points to be urged on the young American are that the accumulation of money is not the chief object of existence, and that a far higher condition of society is to be sought for than that which has been reached by the United States.

The best counsel for the young men of to-day is, think less of yourself than of how you may best do good to others; be temperate, pure of heart, and moderate in all things.

The finest quality in human nature is a love of truth for truth's sake.

G. G. Alexander
(Maj General)

SUMMARY.

Caution.
Judgment.
Submission to Law.
Love the Truth.

Courage.
Endurance.
Perseverance.
Patience.

Health.
Moderation.
Be Temperate.

Unselfishness
Benevolence.
Be Pure of Heart.

ENGLISH MAXIMS BY LIVING MEN.

FROM THOMAS HUGHES.

(*Author of "Tom Brown at Oxford."*)

In testing manliness as distinguished from courage, we shall have to reckon sooner or later with the idea of duty.

After all, what would life be without fighting, I should like to know?

No, there is no victory possible without humility and magnanimity; and no humility or magnanimity possible without an ideal.

Purity, courage, truthfulness are as absolutely necessary as ever; without them there can be no ideal at all.

Think well over your important steps in life, and having made up your minds, never look behind.

After all, what would life be without fighting? From the cradle to the grave, fighting, rightly understood, is the business, the real, highest, honestest business of every son of man. Every one who is worth his salt has his enemies, who must be beaten, be they evil thoughts and habits in himself, or spiritual wickedness in high places, or Russians, or border-ruffians.

FROM CUNNINGHAM GEIKIE, D.D.

(*Author of "Life: A Book for Young Men."*)

If you be wise you will vary your pleasures, and add to them by mixing the grave with the gay.

Independent, manly self-respect is a hedge that keeps out much evil.

Character is a power that outlives men for good more than for evil.

Character is the only foundation for real success.

Let nothing tempt you to a false step, whatever necessity or pretext may urge.

Break one thread in the border of virtue, and you don't know how much may unravel.

The only success worth the name is when a man gains a living, or a competence, or wealth, without paying too dear for it.

Never be content to be always a servant, except in very special instances.

Never stick to a thing simply because it is old; never dismiss a proposal because it is novel.

"Histories make men wise," says Bacon; "poets, witty; the mathematics, subtle; natural philosophy, deep; morals, grave; logic and rhetoric, able to contend." But it depends on the mind that turns to them.

Thorough principle is above all sneers, and carries reverence with it and confidence. It disarms suspicion, and clears us when others are doubted.

We build the ship and spread the sails, but God sends the wind and rules the waves.

Honesty and truth are never so reliable as when they have their eyes on the Highest.

Remember in all cares, distractions, and troubles, that as safety shone from the face of the North Star on the slave caught in the tangled southern brake, or lost in the swamp, or bewildered in the silent woods, it shines to you only from the face of God.

Don't forget that the head and heart must go together. There are moral as there are chemical affinities.

Work, not retirement, is your duty and safety.

LIV.

ENGLISH MAXIMS.

THOUGHTS FROM CHARLES BUXTON, M.P.

Without sacrifice good *cannot* be won.

Whenever you look at human nature in masses, you find every truth met by a counter-truth, and both equally true.

Nothing but actual experience could make a man believe in himself.

Would a science of human nature be possible? We have a wild forest growth of knowledge about human nature, but never yet, so far as I know, has any attempt been made to form a large and accurate collection of facts illustrating the different characteristics of human nature, and thus by a systematic induction to grasp the laws by which human nature is governed.

There is no phrase in the English tongue with so much good strong truth in it as the phrase "to take pains." Yes, pain, actual pain, there must be, ere any harvest can be reaped.

No moral force is so potent as tenderness. None so cleaves a man's way through the world; none makes him so affluent in love from others; none gives him such sway with others.

It is very hard upon a man to have just goodness enough to embitter his badness, but not enough to keep it off.

The only source of activity is the struggle to better one's self. Were there then no evil, no worse, the world would be at a standstill.

It is a base thing to be the slave of other men's opinions; but it is a brave thing to be master of them.

It is not what a man thinks that shows what he is, but how he came to think so.

Comparatively, the act of self-sacrifice is a small thing. To bear bravely what comes of it—there is the test of mettle.

A sweet heart is as truly a good thing, a piece of wealth, as a strong head.

To enjoy life more, strive to enjoy it less.

The good in us is also the bad in us. And *vice versâ*.

Give self-control, and you give the essence of all well-doing, in mind, body, and estate. Morality, learning, thought, business, success—the master of himself can master these.

In order to do right, a man clearly must have three things:

(1) The wish to do it.—This is goodness.

(2) The knowledge of what he ought to do.—This is wisdom.

(3) The force of will to make himself do it.—This is strength.

No prudent man will embark on an undertaking till his first enthusiasm about it has gone off.

The grandest quality is magnanimity.

The aim of education should be, to make the boy think right, and feel right.

A man's character is not perfect unless there is a horse-and-dog stratum in it. . . . We are cousins to the angels; but we are also cousins to the animals, and we ought to love those our poor relations.

The one great practical truth that ought to be driven over and over again into his own mind by every young man is, that he should not care a button for his likes and his dislikes, but should

do what ought to be done, in spite of any disagreeableness. The lesson of self-denial is far beyond any other in importance.

Moral courage is more worth having than physical; not only because it is a higher virtue, but because the demand for it is more constant.

There is no quality that runs through all the other qualities in a man's character, permeating and invigorating the whole, so much as *good sense.*

Rudeness and obsequiousness are both ungentlemanly, for this reason, that the first arises from want of respect for others, and the second from want of self-respect. The true gentleman respects both himself and others.

There is no more important piece of wisdom than that of looking at the good in things rather than at the evil.

It requires a higher kind of wisdom to sympathize and approve, than to carp and criticise.

The rule in carving holds good as to criticism,—never cut with a knife what you can cut with a spoon.

To feel jolly is half the battle.

Good sense does not imply reasoning, inquiry, or, indeed, any prolonged mental action. What it does imply is a *hale mind;* and a hale mind sees *at once* how things stand.

The sweetest of sweet things is to be thrown closely with one nobler than one's self.

Nature is inexorable. She hears no excuse. Break her law and she is pitiless: down the penalty must come. . . . There is something awful, something sublime, in this sacredness of Nature's law: that it *cannot* be set at nought without ruin.

We are not so kind, not so loving, not so tender, not so docile, not so sprightly, not so zealous in our duty, not so true, not so faithful, not so merry, not so contented, not so fearful of doing wrong, not so ashamed when we have done it, not so bold, not so

generous, as our dog. To be sure there are drawbacks. He has no soul and he sweats through his mouth; otherwise we could not show our face beside him.

Every day teaches this lesson—to lay plans not vaguely, but with a clear foresight of each part. No more essential element of success than that. But it takes a world of pains.

You never will *find* time for anything. If you want time, you must *make* it.

Would it not answer to make an earnest study of some one goodness, instead of grasping at them all? *e. g.*, perfect yourself in doing small kindnesses; or in being truthful; or in being brave. One goodness made sure of, the rest would swarm after it of themselves.

Beware of being a parrot. Nine hundred and ninety-nine men in a thousand are parrots—poll-parrots. What the world says, they say, without ever grasping its sayings.

You feel indignant against A. B. for his bad temper. Be easy—he is well punished. Bad temper is its own scourge. Few things are bitterer than to feel bitter. A man's venom poisons himself more than his victim.

To think rightly, you must think first *calmly*, then *conclusively*. It is easy to think by jerks; it is hard to think a matter through. But there is all the difference in the world between looking *upon* things and looking *into* them.

In life, as in chess, forethought wins.

Failure means that you would not, or could not, pay for success. Success is a matter of sale. It can (most often) be bought by a large outlay—of hard forethought, of pains, of steadiness, of the golden wisdom coined from experience.

Manly good sense is the first of qualities.

One of the finest sayings in the language is John Foster's "Live mightily."

Nothing so invigorating as the reverie of deep thought, or so enervating as the reverie of day-dreams.

The truth that in looking on at life oftenest pushes itself forward is, that boldness is prudence. Nay, I would almost rather say rashness than boldness, so well does even reckless courage turn out.

You have not fulfilled every duty unless you have fulfilled that of being pleasant.

Indulge procrastination, and in time you will come to this, that *because* a thing ought to be done, *therefore* you can't do it.

The road to success is not to be run upon by seven-leagued boots. Step by step, little by little, bit by bit—that is the way to wealth, that is the way to wisdom, that is the way to glory. Pounds are the sons, not of pounds, but of pence.

I think the ability to see things as they are is better than the ability to see them as they might be.

No maxim would be better worth engraving on one's mind with a pen of adamant than this—never to judge till you have heard both sides. . . . And, akin to this, what wisdom it would be . . . not to make assertions till he knows not only whether they are true, but whether he can prove them to be so.

Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves, are triumph and defeat.

H. W. Longfellow.

Triumph and toil are twins and aye
Joy suns the cloud of sorrow;
And 'tis the martyrdom to-day
Brings victory—to-morrow.

Gerald Massey.

As it was better, youth
Should strive, through acts uncouth,
Toward making, than repose on aught found made.

Robert Browning.

He has done the work of a true man:
Crown him, honor him, love him.

J. G. Whittier.

Men may rise on stepping-stones
Of their dead selves to higher things.

Alfred Tennyson.

We hope, we aspire, we resolve, we trust,
When the morning calls us to life and light;
But our hearts grow weary, and ere the night
Our lives are trailing in sordid dust.

J. G. Holland.

No life
Can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby.

Owen Meredith.

LV.

WHAT MANUAL TRAINING CAN DO.

CHARLES HENRY HAM,

CHICAGO, ILL.,

Lawyer, Professor, Educator.

LABOR IS LIFE.

A NEW WORLD IDEAL.

MR. CHARLES H. HAM,

in a virile communication, tells us that through labor only lies the way to perfection. He further writes:—

ALTRUISM is harmony, egoism is discord. Hence, the smallest selfish act arouses antagonism at every point of contact of the man with his fellows. He who would save his life must give it to the mass of men by whom he is surrounded.

The motive of man's voluntary isolation (for selfishness is isolation) is the desire to be relieved from labor; and this struggle puts him out of harmony with both Nature and art. For Nature yields her secrets only to persuasion, and art is the goal of infinite pains.

Induction is the law of progress; not the mere induction of reason, but the induction of patient toil of hand and brain. Labor is the law of life, and truth is not an abstraction, but a thing. Nature is truth, and truth in art is its shadow.

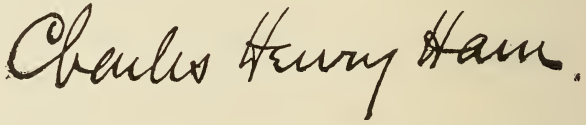
Our standards of comparison are false, our canons of criticism vain. The most useful thing is the most beautiful thing. The adaptation of things in the natural world to the uses of life—this is the best definition of art. Art is one. The sewing-machine is not less a creation of art than the Parthenon; and its value to the human race is vastly greater. The finest canvas of the greatest of mas-

ters is only the imperfect shadow of a pleasing aspect of nature; but the locomotive is the embodiment of a great principle that underlies the very constitution of the universe.

The useful arts are infinitely finer than the so-called fine arts.

Labor is the synonym of morality; for morality is an act, not a sentiment; it consists in the performance of the social duties. Industry is the incarnation of progress, while idleness is a reversion towards barbarism.

Nature's laws are moral as well as physical; and as the end of man, not less morally than physically, is an action, not a thought, these laws can be obeyed only by doing; and as selfishness is a deadly vice, the doing must be altruistic. Hence, the qualities essential to the development of the perfect man are industry and virtue.



BIOGRAPHICAL DATA.

[CHARLES HENRY HAM, born in New Hampshire about 1830, passed from farm to store and railway office, became a lawyer, and from 1860 to 1865 was partner of the present Chief-justice of the United States. Was Assistant Treasurer, Cook County, Ill., held office of Appraiser in Chicago fourteen years, founded the School of Manual Training in that city, and published his books on "Manual Training" and "Ten Minute Sketches." Was five years editorial writer on Chicago *Tribune*, and six years on Chicago *Inter-Ocean;* for ten years he has been laboring for reform in school education, as speaker, lecturer, and author. Resides at present in New York.]

THE LAWS OF LIFE.

1. Altruism is the basis of all true character building.

2. Self-respect is essential to the growth of character, and self-respect is compatible only with self-surrender.

3. What we most need is moral development, and the only means to that end is right performance.

4. What we most lack is honesty—that fine sense of justice which compels us to render a moral or material equivalent for what we receive.

5. Industry—mental or manual—is due from the individual to society, and whoso, through idleness, shirks the debt, stands dishonored.

6. Doing alone is vital; it is the only civilizer, the only moral force, the only seed whence virtue springs. Hence the art and love of work are the sole means, not less of spiritual than of material excellence.

MIND AND HAND.

In the processes of education the idea should never be isolated from the object it represents. The object is the material part, the body, of the idea; and without its body the idea is as impotent as the jet of steam that rises from the surface of boiling water and loses itself in the air. But unite it to its object and it becomes the vital spark, the animating force, the Promethean fire. Thus steam converts the Corliss engine—a mass of lifeless iron—into a thing of beauty, of grace, and of resistless power.

Education and civilization are convertible terms; for civilization is the art of rendering life agreeable; and things—art products—constitute the basis of all the comforts and elegancies of civilized life. The great gulf between the savage and the civilized man is

spanned by the seven hand-tools; * and the modern machine-shop is an aggregation of these tools driven by steam. Tools, then, constitute the great civilizing agency of the world. Carlyle well said of man: "Without tools he is nothing, with tools he is all!"

The use of tools quickens the intellect. The boy who begins to construct or form a machine, a tool, or anything, is compelled to think definitely, to deliberate, reason, and conclude. As he advances he is brought into contact with powerful natural forces. If he would control those forces he must master their laws; he must hence investigate the phenomena of matter, and thence he will be led to a study of the phenomena of mind. Thus the training of the hand reacts upon the mind, inciting it to excursions into the realm of science in search of hidden laws and principles, to be utilized through the arts, in useful and beautiful things.

The error in prevailing methods of education consists in striving to reach the concrete by way of the abstract, whereas we should pursue a diametrically opposite course.

I declare that there is more sentiment in things than in thoughts, more feeling in deeds than in words; and hence that the locomotive is a greater civilizer than Shakespeare.

It will be a great day for man—the day that ushers in the dawn of more sober views of life, the day that inaugurates the era of the mastership of things in place of the mastership of words.

But what is the philosophy of manual training, the rationale of the new education? It is the union of thought and action. Theoretical knowledge is incomplete. An exclusively mental exercise merely teaches the pupil how to think, while the essential complement of thought is action. A purely mental acquirement is a theorem—something to be proved. Whether the given theorem is susceptible of proof is always a question until the doubt is solved by

* The ax, the saw, the hammer, the file, the drill, the lathe, and the plane.

the act of doing. Like thought and action, the mind and hand complement each other. They are natural allies; the mind speculates; the hand tests the speculations of the mind by experiment. The hand thus explodes the errors of the mind; it inquires, by the act of doing, whether a given theorem is demonstrable in the form of a problem. The hand, therefore, not only searches after truth, but finds it. It is in things, and in things only, that the truth is to be found. It is easy to juggle with words—to make the worse appear the better reason—but a lie in the concrete is always hideous! It is thus that the hand becomes the guide as well as the agent of the mind. It is the mind's rudder, its balance-wheel. It is the mind's monitor; it constantly appeals to the mind, by its acts, to hew to the line, let the chips fly where they may.

Man is indeed the wisest of animals because he has hands. With one hand he wrests from Nature her secret forces, and with the other molds them into forms of use and beauty adapted to all the needs of life. Thus the scientist and the artisan are the twin-ministers of human progress. It is in the works of their hands that man's history is found, and in no other language. All other records are inaccurate; in all other accounts there is room for deception; but the thing made is the truth, and there is no gainsaying it.

And as in the past, so in the future, the scientist who discovers, and the artisan who utilizes—these two shall slowly raise man toward the ultimate of human aspiration. But every discovery, every invention, every forward and upward step, renders civilization more complex, and hence makes character more essential as the most precious fruit of education. And there is but one highroad to character—unselfish industry. Idleness is hideous; work is sublime!

Endurance is the crowning quality,
And patience all the passion of great hearts.

J. R. Lowell.

What were the wise man's plan?—
Through this sharp, toil-set life,
To fight as best he can,
And win what's won by strife.

Matthew Arnold.

The petals of to-day
To-morrow fallen away,
Shall something leave instead
To live when they are dead.

A something to survive
Of you though it derive
Apparent earthly birth,
But of far other worth. *A. H. Clough.*

Love, hope, fear, faith,—these make humanity;
These are its sign, and note, and character.

Robert Browning.

One thing is forever good;
That one thing is success. *R. W. Emerson.*

My strength is as the strength of ten
Because my heart is pure.

Alfred Tennyson.

Beyond the poet's sweet dream lives
The eternal epic of the man.

J. G. Whittier.

LVI.

WELL-BALANCED FACULTIES.

SAMUEL LAING, M.P.,

BRIGHTON, ENGLAND,

Author, Financier, and Member of Parliament.

ALL FACULTIES MUST BALANCE.

EVERYTHING IN JUST PROPORTION.

MR. SAMUEL LAING,

the eminent Scotsman, writes thus from Brighton, England:—

WHAT are the attributes of perfect manhood? "Self-reverence, self-knowledge, self-control."—Tennyson.

"*Mens sana in corpore sano.*"

What is your ideal? A perfect balance of all faculties of mind and body, so that none are in excess or defect, and all work harmoniously under the control of reason.

What are the best types? Writing for Americans, I should say you cannot have better types than George Washington and Abraham Lincoln. You cannot get far wrong in practical life, whether you are a senator or a school-boy, a working-man or a millionaire, if you say to yourself, "What would Washington or Lincoln have done in my place?" and act accordingly.

What is the best scientific ideal of culture? The ideal is to know everything and know it all in just proportion. But "life is short and art long," so the practical ideal is to know as much as you can on as many subjects as possible, and to know thoroughly those which come specially home to you in your sphere of life and bent of mind.

What points are to be urged for the awakening of the higher intelligence of the young American? Reform of

higher education, with a view to cultivating the reasoning faculties, and awakening an interest in the great questions of the day, scientific, literary, and social, rather than devoting nearly all the time to cultivating the memory on dead languages. Plenty of free libraries, especially lending libraries. Societies of young men and women for mutual improvement. Above all, an improved tone of public opinion which recognizes that ignorance, narrowness, and prejudice are disgraceful to any one who has had the luck to be born a white man and the free citizen of a great nation in the nineteenth century.

What is the finest quality for human nature? For a man the foundation of all good qualities is "pluck"—*i.e.* energy and courage. Courage to tell the truth, to do what is disagreeable, to conquer faults, to suffer in silence, and, in a word, to do and dare whatever may become a man.

S. LAING.

SUMMARY.

Self-knowledge.	Self-reverence.
Control by Reason.	Self-control.
Know Something of All.	Energy.
Know Thoroughly Something.	Courage.

BIOGRAPHICAL DATA.

[Samuel Laing was born in Edinburgh, Scotland, in 1810. He was educated at St. John's College, Cambridge, graduating in 1832; was called to the bar in 1840, and soon after became private secretary to Mr. Labouchère, then President of the Board of Trade; was secretary of the Railway Department, and in 1844 published "A Report on British and Foreign Railways"; in 1845 was nominated a member of the Railway Commission; in 1848 became managing director of the Brighton Railway Company, and in 1852 he was Chairman of the Crystal Palace Company. In July of the latter year he was returned in the Liberal interest for the Wick district, and was re-elected in 1859, resigning in 1860 to go to India as Finance Minister. He was re-elected in 1865, and again in 1873 as member for Orkney and Shetland. He wrote "The Modern Zoratianism," "Modern Science and Modern Thought," etc.]

SOUND MAXIMS BY MODERN MEN.

SAMUEL SMILES, LL.D.

We have it in our choice to be worthy or worthless.

There is a stronger word than Liberty, and that is Conscience.

Conscience is permanent and universal. It is the very essence of individual character.

True manhood comes from self-control—from subjection of the lower powers to the higher conditions of our being.

Character is made up of small duties faithfully performed—of self-denials, of self-sacrifices, of kindly acts of love and duty.

It is of the utmost importance that attention should be directed to the improvement and strengthening of the Will; for without this there can neither be independence, nor firmness, nor individuality of character.

Strength can conquer circumstances.

Brave and honest men do not work for gold. They work for love, for honor, for character.

Courage is the quality which all men delight to honor. It is the energy which rises to all the emergencies of life.

All the great work of the world has been accomplished by courage.

The opportunities of doing good come to all who work and will.

Sympathy is one of the great secrets of life.

The love of excellence is inseparable from a spirit of uncompromising detestation for all that is base and criminal.

Duty begins with life, and ends with death.

To live well is the best preacher. To set a lofty example is the richest bequest a man can leave behind him; and to exemplify a noble character is the most valuable contribution a man can make for the benefit of posterity.

The earnings and savings of industry should be intelligent for a purpose beyond mere earnings and savings. We do not work and strive for ourselves alone, but for the benefit of those who are dependent upon us. Industry must know how to earn, how to spend, and how to save.

Every man is bound to do what he can to elevate his social state, and to secure his independence.

Independence can only be established by the exercise of forethought, prudence, frugality, and self-denial.

Thrift means private economy. It includes domestic economy, as well as the order and management of a family.

Without work, life is worthless; it becomes a mere state of moral coma.

Genius is but a capability of laboring intensely; it is the power of making great and sustained efforts.

It is the savings of the world that have made the civilization of the world.

Every business man must be systematic and orderly.

Some of man's best qualities depend upon the right use of

money—such as his generosity, benevolence, justice, honesty, and forethought.

Self-respect is the root of most of the virtues—of cleanliness, chastity, reverence, honesty, sobriety. To think meanly of one's self is to sink—sometimes to descend a precipice at the bottom of which is infamy.

To blame others for what we suffer is always more agreeable to our self-pride than to blame ourselves. But it is perfectly clear that people who live from day to day without plan, without rule, without forethought—who spend all their earnings, without saving anything for the future—are preparing beforehand for inevitable distress.

Education, however obtained, is always an advantage to a man.

Knowledge is at once the manna and the medicine of our moral being.

Thrift is the spirit of order applied to domestic management and organization.

Order is the best manager of time: for unless work is properly arranged, time is lost, and, once lost, it is gone forever.

Spend less than you earn.

Never run into debt.

Every man's first duty is, to improve, to educate, and elevate himself, helping forward his brethren at the same time by all reasonable methods.

Let a man resolve and determine that he will advance, and the first step of advancement is already made.

The difference between men consists, for the most part, in intelligence, conduct, and energy.

Luck is only another word for good management in practical affairs.

No idle or thoughtless man ever became great.

It is not luck but labor that makes men.

Man is of soul and body formed for deeds
Of high resolve; on fancy's boldest wing
To soar unwearied, fearlessly to turn
The keenest pangs to peacefulness, and taste
The joys which mingled sense and spirit yield;
Or he is formed for abjectness and woe,
To grovel on the dunghill of his fears,
To shrink at every sound, to quench the flame
Of natural love in sensualism, to know
That hour as blest when on his worthless days
The frozen hand of death shall set its seal,
Yet fear the cure though hating the disease.
The one is man that shall hereafter be,
The other, man as vice has made him now.

Shelley.

If thou art worn and hard beset,
With sorrows that thou wouldst forget,
If thou wouldst read a lesson that will keep
Thy heart from fainting and thy soul from sleep,
Go to the woods and hills! No tears
Dim the sweet look that Nature wears.

H. W. Longfellow.

The world is a great poem, and the world's
The words it is writ in, and we souls the thoughts.

Bailey.

Do what is good and Humanity's godlike plant thou wilt nourish;
Plan what is fair and thou'lt strew seeds of the godlike around. *Schiller.*

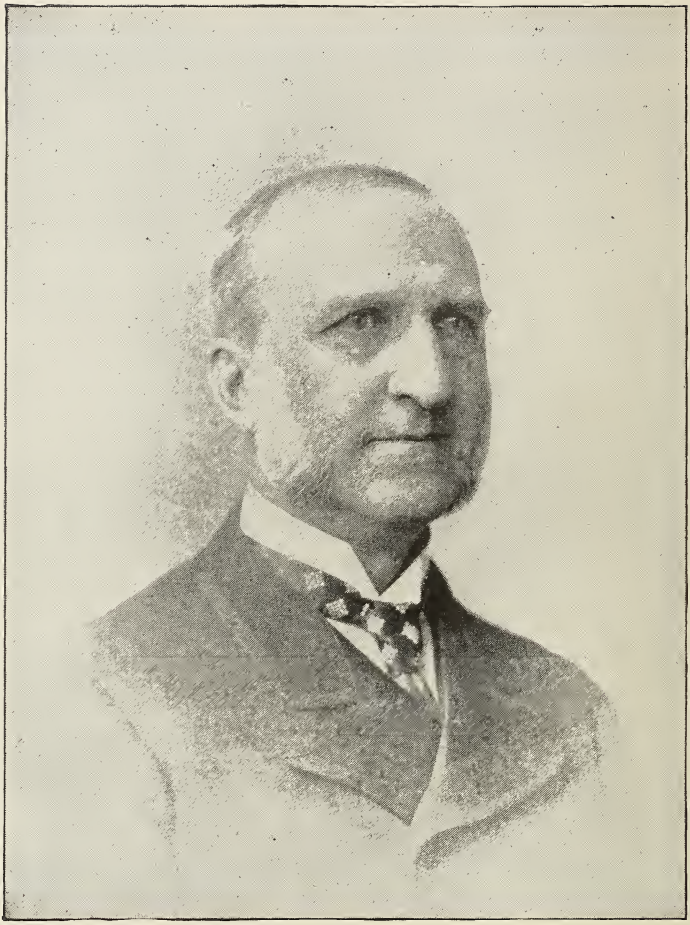
LVII.

THE IDEALS OF OUR FAITH.

HON. CHAUNCEY M. DEPEW,

NEW YORK,

Attorney, Orator, and Railroad President.



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Chauncey M. Depew.

DO THE BEST WE CAN.

STRIVE TO REACH THE IDEALS OF OUR FAITH.

HON. CHAUNCEY M. DEPEW

writes:—

A PERFECT man would be a creature who could find no congenial companion in the club, society, business, or politics, and no woman would live with him.

So long as we all do the best we can, according to our lights, to reach the ideals of our faith, we will get as near perfection as is possible in this world with a reasonable hope for the next, and still have enough transparent human weaknesses not to be an offence to our neighbors, who are doing the best they can, but are happily conscious of their own frailties.

Chauncey M. Depew

BIOGRAPHICAL DATA.

[Chauncey Mitchell Depew was born in Peekskill, N. Y., April 23, 1834. He graduated at Yale in 1856, studied law, and was admitted to the bar; was United States minister to Japan; is president of the New York Central Railroad and of the West Shore Railroad Company; is president of the Union League Club of New York, and of the Yale Alumni Association of the same city. Mr. Depew is successful as a lecturer, and has delivered some notable addresses on special occasions. Published a volume of speeches in 1890.]

EXTRACTS FROM AN ADDRESS BEFORE THE NEW ENGLAND SOCIETY, DECEMBER 22, 1891.

Nothing has contributed so much to false history as the misuse of words. The Stuart kings persecuted the Puritans because they would not accept the religion of the throne. But the royal personages had no religion as the devout Puritan understood the word. They were dissolute in morals and depraved in conduct. They arrayed all the power of the State on the side of forms, whose substance was that the king ruled the Church; but the Puritan placed against their authority his conscience, which held that God governed the king.

The Puritan who was ready to fight and willing to die for the privilege of worshipping God as he thought right was the phenomenal crank of the period. He was a perambulating can of moral dynamite, whose explosion might liberate the souls and minds of men. He was beyond dispute the most disagreeable of human beings to all that constituted the social and political power of his day. In the unequal contest of the hour he and his coreligionists were persecuted, imprisoned, executed, or exiled. But his fight was not for time, but for eternity. Stuart kings are dead; their thrones have been taken from their sons, and their

power transferred to a house alien in blood and faith; but the sons of the Puritans govern half the world, and their principles are the vital and energizing forces with the other half. When the *Mayflower* sailed from Delfshaven there were thirty sovereigns governing Europe, whose names filled all the requirements of contemporary fame. The departure of the *Mayflower* and her cargo of one hundred and twenty passengers made no more impression upon the politics or affairs of Europe than did the parting of the waters beneath her keel upon the Atlantic Ocean; but the leaders of the Pilgrim band are for the New World the canonized saints of civil and religious liberty. . . . The trials, persecutions, and isolation of the Puritans so centred their thoughts in and upon themselves that they could die for their own liberty; but the devil was their enemy, and all who disagreed with them were his followers. When at Lexington the farmers fired the shot that echoed round the world, they had exorcised the devil and could fight and die for equal liberty for every man. They hung Mrs. Rebecca Nourse at Salem for witchcraft; but two hundred and sixty years afterward they erected a monument to her memory. The Puritan could always be relied on to compensate and satisfy any one he had wronged—if you gave him time.

THE NEGROES AND THE INDIANS.

(*Extract from Mr. Depew's Address at the Hampton Institute.*)

I look upon this Hampton Institute as one of the most interesting and most creditable institutions in the United States. I regard my friend General Armstrong as having accomplished more for this country than almost any man who has fought for it since the war.

When the war struck the shackles from the limbs of the slaves it left us four million people who had not been educated to fit

them for citizenship or for the taking care of themselves. To these were at once given freedom and responsibilities. Thus it became necessary for the colored people of the country to demonstrate that they could be other than children. It is safe to say that twenty-five years ago, out of the fifty million people in this country, not five million believed that the colored people could be brought to a point where they could safely be trusted with the powers of citizenship. There was but one way to test the question. It had to be tried on a broad plane. It had to be done through schools with competent teachers.

Twenty-two years have passed since this experiment was tried by General Armstrong. Hundreds of graduates have gone forth, each a beacon light of truth, intelligence, and morality, to lead their race up to higher and better planes of living. Had this experiment failed into which General Armstrong had put his life, twenty-five years would not have passed before the power of the government that gave would have taken away again every political privilege and relegated them to a position of wards and children of this country, but children uncared for and unprotected.

You students of Hampton have more to be proud of than have the graduates of Yale, Harvard, Princeton, or any of the great colleges. When you have received your diplomas you know that you have made something for yourselves—struck something out of nothing. Then you must go out into the world determined that what you have done for yourselves you will do your best to do for your people. You must teach them to own their homes and farms and to become good workmen, and so lift the life of the nation. This grand republic has made you free citizens, and it is the best land in which any man or woman ever lived, the best land in which any man or woman can ever live or die.

LVIII.

LOFTY AIMS.

HENRY M. STANLEY,

LONDON, ENGLAND,

African Explorer and Lecturer.

WISEST, BRAVEST, STRONGEST, TRUEST.

THE BEST TYPES ARE THOSE THAT HAVE MOST VIRTUES AND LEAST FAULTS.

HENRY M. STANLEY,

the African explorer, answers our inquiries as follows:—

HAT are the attributes of perfect manhood?

Moral and physical strength.

What is your ideal?

That character which is wisest, bravest, strongest, and truest.

What are the best types?

Those possessing most virtues and least faults.

What is the ideal of culture?

Refinement in thought, feeling, and manners.

What qualities of mind, heart, energy, or character should be cultivated, or what repressed, for the higher development of man?

Sincerity, charity, perseverance, conscientiousness; opposite inclinations should be repressed.

What are the cardinal points to be insisted upon for the all-around development of the coming young man?

Love of truth, duty, and fellow-man. Cultivation of common sense and physical health.

What points are to be urged for the awakening of the higher intelligence of the young American?

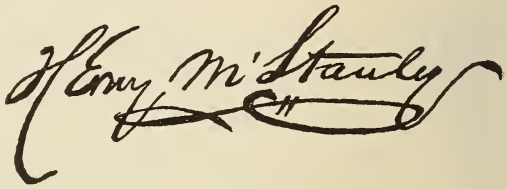
Exalted views of the purposes of his existence, and noble, lofty, and pure aims.

What is the best counsel for the young man of to-day?

Avoid vice, banish lust of all kinds. Be sincere, honest, pure. Love thy country and be charitable to all men.

What is the finest quality in human nature?

The most Christlike is unselfishness. The habit of forbearance, which is easy, will, by practice, lead to magnanimity, the highest manly virtue.



SUMMARY.

Truest, Wisest.
Exalted Views.
Lofty and Pure Aims.
Be Sincere.

Bravest, Strongest.
Perseverance.
Forbearance.

Moral Strength.
Conscientiousness.
Physical Health.
Cultivation of Common Sense.

Magnanimity.

Unselfishness.
Refinement in Thought, Feeling, and Manners.
Be Pure.
Love Country.
Be Charitable to All.

BIOGRAPHICAL SKETCH.

[Henry Morton Stanley was born near Denbigh, Wales, in 1840. In 1855 he sailed as cabin-boy to New Orleans, enlisted in the Confederate army, was taken prisoner, and subsequently volunteered in the United States navy, serving as acting ensign on the ironclad *Ticonderoga*. At the close of the war he went as a newspaper correspondent to Turkey; in 1868 he accompanied the British army to Abyssinia as correspondent of the New York *Herald;* was sent by the *Herald* to find Dr. Livingstone, and found him November 10, 1871, at Ujiji, and returned to England in 1872. In 1873 he was sent again to Africa on an exploring expedition, returning to England in 1878. In 1879 he was again in Africa, having been sent out by the Brussels African International Association with a view to develop the great basin of the Congo. Mr. Stanley completed the work in 1884, establishing trading-stations along the Congo from its mouth to Stanley Pool, and founding the Free State of the Congo, but he declined to be its first governor. He went on another expedition in 1888, to the Soudan, for the relief of Emin Pasha. In 1873 Mr. Stanley received the Patrons' Gold Medal of the Royal Geographical Society; in 1878, at the Sorbonne, Paris, he was presented with the Cross of Chevalier of the Legion of Honor by the president of the French Geographical Society, and the Queen of England sent him a gold snuff-box set with diamonds. He has published "How I Found Livingstone," 1872; "Through the Dark Continent," 1878; "The Congo and the Founding of its Free State," 1885; and "Darkest Africa," 1890.]

EXTRACTS FROM LIVING WRITERS.

T. W. HIGGINSON.

It is a pity to praise either sex at the expense of the other.

Man may be the braver, and yet courage in a woman may be nobler than cowardice. Woman may be the purer, and yet purity may be noble in a man.

But ethics are ethics: the great principles of morals, as proclaimed either by science or religion, do not fluctuate for sex; their basis is in the very foundations of right itself.

A refined man is more refined than a coarse woman.

How delicious it is to boast of age when one is young, and of misery when one is happy!

Gray hairs may bring you something that is worth all youth's

spring-tide. That something is what it is now the fashion to call "altruism"—the power of being happy in another's happiness.

Of all things on earth, after love, that which a human being most needs is strength.

Self-sacrifice, like many other forms of diet, is a food or a poison according as we use it.

There are positive virtues to be cultivated as well as the negative virtue of self-surrender. It is right to do one's own work in the world, to develop one's own powers, to exercise a tonic as well as a soothing influence on those around.

There is nothing which commands such power as organizing mind, unless it be that subtle faculty which we call genius in the poet or the man of science—a finer and higher force, which unconsciously remoulds the world, organizing mind and all.

What we desire, or should desire, is to have the American type (of man) the best type that the world has ever seen.

JOHN BURROUGHS.

The human body is a steed that goes freest and longest under a light rider, and the lightest of all riders is a cheerful heart.

The heaviest thing in the world is a heavy heart.

A man must invest himself near at hand and in common things, and be content with a steady and moderate return, if he would know the blessedness of a cheerful heart and the sweetness of a walk over the round earth.

You are eligible to any good fortune when you are in the condition to enjoy a good walk. When the air and water taste sweet to you, how much else will taste sweet! When the exercise of your limbs affords you pleasure, and the play of your senses upon the various objects of nature quickens and stimulates your spirit, your relation to the world and to yourself is what it should be—simple and direct and wholesome.

LIX.

THE GENTLEMAN.

WARD McALLISTER,

NEW YORK,

Lawyer, Author, and Society Leader.

THE GENTLEMAN DESCRIBED.

THE DRAWING-ROOM IDEAL.

WARD McALLISTER

writes:—

PERFECT man, to my belief, is the Christian gentleman, and a gentleman I have described in my book, "Society As I Have Found It," in various places, in this way:

My understanding of a gentleman has always been that he is a person free from arrogance and anything like self-assertion; considerate of the feelings of others; so satisfied and secured in his own position that he is always unpretentious, feeling he could not do an ungentlemanly act; as courteous and kind in manner to his inferiors as to his equals. The best bred men I have ever met have always been the least pretentious. Natural and simple in manner, modest in apparel, never wearing anything too *voyant* or conspicuous, but always so well dressed that you could never discover what made them so—the good, quiet taste of the whole producing the result. . . .

Though carrying letters to our American Minister, then resident at Rome, I gave his legation a wide berth, as I had heard that our distinguished representative was in the habit of inviting Italians to meet Italians and Americans to meet only Americans in his house; when asked his reasons for this, he replied: "I have the greatest ad-

miration for my countrymen. They are enterprising, money-getting, in fact, a wonderful nation; but there is not a gentleman among them." Hearing this, I resolved he should get no chance to meet me and pass on my merits.

SUMMARY.

Unpretentious.
Without Arrogance.
Without Self-assertion.

Courteous and Kind.
Modest in Apparel.
Quiet in Taste.
Natural, Gentle Manner.

EXTRACTS FROM HIS WRITINGS.

HOW YOU MAY JOIN THE 400.

Society includes the whole social world—"The Smart Set," "The Literary Set," in fact, all sets. In the words of Disraeli, "Personal distinction is the only passport to it." Whether this distinction arises from fortune, family, or talent is immaterial, but certain it is, to enter into the best society a man must have either blood, a million, or genius.

MAKE YOURSELF ACCEPTABLE.

If not born "in the purple," let your sons, besides their classical and other literary acquirements, study to make themselves acceptable. Attract prominent people's attention by the general art of pleasing; above all, study courtesy and avoid pretension; feel that a gentleman can do anything; always have consideration for the feelings of other people. Teach them to bow well. I never knew a quack or adventurer who could bow well; it requires a dignity which can only result from a consciousness of high breeding or a high moral character. Thus armed and equipped, without the slightest push, the right hand of fellowship will be extended to you, and you will soon secure all that society has to dispose of.

THE THREE FOUNDATIONS.

Pre-eminence in the social order of our country must now be founded on one of these three: Birth and riches, personal merit with an income, political power with wealth. Industry, commerce, and education have developed all sorts of personal merit, when, combined with riches, it is a power in society, whether smart or slouching. There is, no doubt, a presumption of personal merit in a child, which merit comes by birth, and from ancestors who were gentlemen and ladies, but it is for the child to maintain the presumption by his or her conduct.

Political power is really of little control in New York society. Of men who have made their own social position, James Russell Lowell is an instance. An out-and-out Puritan, his father a Presbyterian clergyman, he goes to England and becomes the most acceptable man that we have sent there since the days of Washington Irving. His personality and his individuality made its way with all classes.

CHILDREN OF THE BRITISH NOBILITY.

(*From a Correspondent of the "New York Sun."*)

Their régime until they take their place of nothingness in the world is one of considerable rigor. Good health, good manners, good habits, and good morals are the unceasing seeking of those who have them in charge, and the discipline invoked with this end in view is really severe and tireless. That they do not all become pretty fine men and women can scarcely be the fault of their training.

It is fortunate for any child to be born in the country. It is estimated that this good fortune has befallen ninety per cent. of the British nobility. Whatever demand London or continental cities make upon the British nobleman in point of social duties and residence, his town house is after all only his lodging-house; and this holds true even if it be a splendid palace. The necessities of the "season" are attended to here. His home is always in the country. The great demesne or manor is a little kingdom of itself: always striking in situation, always more beautiful than nature's unaided effort, and ever a spot where child life, at least, finds physically the widest, wisest, and most healthful development.

Whether the castle is asleep in its home life, or is stirred with the presence of many noble visitors, its child life ever remains the

same. Children are reared almost without seeing their parents save by chance. The régime of meals is as strict and formal as that with their elders. The governess is always with them at meals, and indeed practically never absent from them. Their study, play hours, meals, outings, and hours for rising and retiring are as rigorously observed as at a military school. Their clothing is wholly prepared under the direction of the governess. Her ladyship simply receives reports of discipline and progress. She is in no sense their mother. On rare occasions, when her ladyship is alone or when guests who are close friends are present, they are permitted to appear, with the governess, at the family table. But these occasions, while regarded as rewards, are dismally formal and austere. Some things these children gain. The vast grounds are full of sweetness, sunlight, and song. They are kept in these every moment permissible from their studies. I believe them to be, from infancy to their departure for school, and sometimes until their entrance to noble society, the healthiest children and youths in the world. Something else is gained. As a rule, their compulsory and habitual abnegation before their elders prevents that insufferable arrogance and turbulent, insulting self-consciousness of the average petted and spoiled American youth. So, too, if they lose the society of their titled parents, they gain within and without castle doors, if the same be not always retained, as I have seen in progress about these unduly grand palaces, a democracy of affection and a growth of innocent love among a host of very reciprocative if quaint and simple folk.

LX.

THE ENGLISH GENTLEMAN AND LADY.

LIVING MAXIMS FROM POPULAR AUTHORS.

E. J. HARDY.

(*Author of "Manners Maketh Man."*)

A beautiful behavior is better than a beautiful form; it gives a higher pleasure than statues and pictures; it is the finest of the fine arts." How well it is, then, that no one class has a monopoly in this "finest of fine arts."

Good manners, like good words, cost nothing, and are worth everything.

"Hardness is a want of minute attention to the feelings of others. . . . The gentleman on the other side of you . . . has displeased and dispirited you, from wanting that fine vision which sees little things, and that delicate touch which handles them, and that fine sympathy which this superior moral organization always bestows," says Sydney Smith.

A well-mannered man is courteous to all sorts and conditions of men. He is respectful to his inferiors as well as to his equals and superiors. Honoring the image of God in every man, his good manners are not reserved for the few who can pay for them, or who make themselves feared. Like the gentle summer air, his civility plays round all alike.

Good manners, founded as they are on common-sense, are always and everywhere the same.

Money, talent, rank—these are keys that turn some locks; but kindness or a sympathetic manner is a master-key that can open all.

Men succeed in their professions quite as much by complaisance and kindliness of manner as by talent.

A telling preacher in his opening remarks gains the good-will of his hearers, and makes them feel both that he has something to say and that he can say it—by his manner.

A polite person means, in the first instance, one who displays the virtues of a good citizen.

A really good manner is like our skin, put on from within, and never taken off while we are alive.

A gentleman is gentle in thought, word, and deed. He is generous and just, honorable and brave: and having all these qualities, he exercises them in the most gracious outward manner. A true gentleman pays his bills; is a good son, husband, father, and friend. His aims in life are high, and he keeps from all that is mean.

Whoever makes the fewest persons uncomfortable is the best-mannered man in a room.

Lord Chesterfield defined good-breeding as the result of "much good-sense, some good-nature, and a little self-denial."

The test . . . of true gentlemanliness is, to behave well to the weak and those in an humbler position in life.

Cultivate small pleasures.

HAIN FRISWELL.

(*Author of "The Gentle Life."*)

Not cheapest, but best, should be the tradesman's motto.

There is such security, such happiness, such bravery in doing a good thing and selling a good thing.

When we can feel that all flesh and blood are of one family . . . we shall have advanced more than one step towards a better kind of civilization.

Perhaps there is no power in the world which is not wholly of the world that is so magical in its effects as sympathy.

To know what to say, and how and when to say it, argues a very considerable grasp of mind.

Tact is not everything, but it is much.

Tact may be born with a man, but it may also be acquired.

To be humble-minded, meek in spirit, but bold in thought and action; to be truthful, sincere, generous; to be pitiful to the poor and needy, respectful to all men; to guide the young, defer to old age; to enjoy and be thankful for our own lot, and to envy none—this is, indeed, to be gentle, after the best model the world has ever seen, and is far better than being genteel.

There is a general complaint nowadays prevalent, that we have "no gentlemen"; that is, no young ones. . . . Speaking seriously, the assertion is very true; so true, that we hardly need a very general acquaintance with society to assure us that manners are now unstudied, and that manner is bad.

Cheerfulness . . . is a brave habit of the mind; a prime proof of wisdom; capable of being acquired, and of the very greatest value.

Exercise, or continued employment of some kind, will make a man cheerful.

It is better to be the companion of a few than of many.

People who are above you in station take pretty good care to let you know that they are so; or they make you suffer by an insolent neglect, or if they do not, their friends and servants do so.

The man who has no revenue but his good name had better keep away from the companionship of rich men.

The most agreeable of all companions is a good, honest, simple person, with a clear head and heart, and a mind like a freshly polished crystal, easily seen through; a fellow who will laugh innocently with us, and enjoy simple things, who is man of the world enough not to expect too much, but not of the world enough to be cunning.

Half the misery of human life consists in our making a wrong estimate of it, and in being disappointed when we find out our fault.

A kindly consideration for others is the best method in the world to adopt to ease off our own troubles.

If we look at a disappointment as a lesson, we soon take the sting out of it.

The constantly cheerful man, who survives his blighted hopes and disappointments, who takes them just for what they are, lessons, and perhaps blessings in disguise, is the true hero.

Poverty is only a personal condition. A man's soul, influence, mind, and heart are always above it if he is a great man.

Both men and women have their rights, and one of the most sacred is doing the best for themselves.

It requires judgment to do good; nay, it requires more judgment to do good than it does to do evil: any fool can do that.

It is a hard thing to be wisely good; it is hard to believe faithfully; it is hard to produce anything beautiful, lasting, and true.

The health of the mind should form the study of every man.

Habit, custom, education, teach the mind almost always all it knows.

When a man has a strong will he can throw off the habit or the phantom which pursues him; he can leave a vice, and assume a virtue; he can start from the decrepitude of brain-sickness to the full strength of mental health: for, essentially, mental health does depend upon ourselves.

Regrets are saddening things, because so utterly useless.

The habit of lying, once acquired, very seldom leaves a man.

To any one who does wrong, wrong comes.

Experience must teach us all a great deal; and if it only teaches us not to fear the future, not to cast a maundering regret over the past, we can be as happy in old age—ay, and far more so—than we were in youth. We are no longer the fools of time and error.

LXI.

BE YOUR OWN ARCHITECT.

G. W. CHILDS,

PHILADELPHIA, PA.,

Editor, Publisher, Philanthropist.

EXCELSIOR.

"I OWE MY SUCCESS TO INDUSTRY, TEMPERANCE, AND FRUGALITY."

MR. GEORGE W. CHILDS, a Self-made Man,

editor of the *Public Ledger*, Philadelphia, writes:—

A CLEAR conscience.
An earnest purpose.
A bright mind.
A healthy body.

Geo W. Childs

SUMMARY.

MIND.
PURPOSE.

HEALTH.
CONSCIENCE.

[GEORGE WILLIAM CHILDS was born in Baltimore, Maryland, May 12, 1829. He was clerk in a bookstore in Philadelphia until he opened a small shop of his own; became a publisher of books, and at twenty-one was at the head of the firm of Childs & Peterson. In 1863 he became the proprietor of the *Public Ledger*. Mr. Childs has had placed, at his own expense, a stained-glass window in Westminster Abbey in memory of the poets William Cowper and George Herbert, and memorials to Shakespeare and Milton.]

EXTRACTS FROM HIS WORKS.

FROM "RECOLLECTIONS."

I want to set out by saying that I am sure you in kindness exaggerate the interest the world takes in me and my affairs. You say I am a successful man. Perhaps I am; and if so, I owe my success to industry, temperance, and frugality. I suppose I had always a rather remarkable aptitude for business. James Parton, at any rate, was right in speaking of me in his biographical sketch as "bartering at school my boyish treasures—knives for pigeons, marbles for pop-guns, a bird-case for a book."

I was self-supporting at a very early age. In my twelfth year, when school was dismissed for the summer, I took the place of errand-boy in a book-store in Baltimore, at a salary of two dollars a week, and spent the vacation in hard work. And I enjoyed it. I have never been out of employment; always found something to do, and was always eager to do it, and think I earned every cent of my first money. When first at work in Philadelphia I would get up very early in the morning, go down to the store, and wash the pavement and put things in order before breakfast, and in the wintertime would make the fire and sweep out the store. In the same spirit, when books were bought at night at auction, I

would early the next morning go for them with a wheelbarrow. And I have never outgrown this wholesome habit of doing things directly and in order. I would to-day as lief carry a bundle up Chestnut Street from the *Ledger* office as I would then. As a matter of fact, I carry bundles very often. But I understand that certain young men of the period would scorn to do as much.

At the unveiling of the Milton Memorial Window in St. Margaret's Church, Westminster, a gift of Mr. Childs, Matthew Arnold said:

"We have met here to-day to witness the unveiling of a gift in Milton's honor, and a gift bestowed by an American, Mr. Childs, of Philadelphia, whose cordial hospitality so many Englishmen, I myself among the number, have experienced in America. It was only last autumn that Stratford-upon-Avon celebrated the reception of a gift from the same generous donor in honor of Shakespeare. Shakespeare and Milton—he who wishes to keep his standard of excellence high cannot choose two better objects of regard and honor. And it is an American who has chosen them, and whose beautiful gift in honor of one of them, Milton, with Mr. Whittier's simple and true lines inscribed upon it, is unveiled to-day. Perhaps this gift in honor of Milton, of which I am asked to speak, is, even more than the gift in honor of Shakespeare, one to suggest edifying reflections to us."

Richard T. Ely, Ph.D., says of him:

"Mr. Childs has, however, done more than this. He has made himself beloved by an entire craft—namely, that to which the most of those employed upon his great newspaper, the *Public Ledger*, belong, the compositors—throughout the United States. The reader may travel south to Texas, north to Minnesota, east to

Maine, or west to the shores of the Pacific, and wherever he mentions the name of Mr. Childs he touches a warm spot in the heart of the compositor."

The following words are taken from an address delivered on the occasion of a banquet, by one of the employees in the *Ledger* office, and will bring to the reader some idea of their appreciation of the character of their benefactor: "My recollection of the gentleman who is being honored by this banquet dates back to boyhood. To use a quoted expression, Mr. Childs is 'an Israelite without guile.' The thing in him that is plainest to me is that there is less of evil in him than in any man I ever knew. No one can say that he went to him with a tale of true sorrow and went away empty-handed."

"Mr. Childs is called a philanthropist, and no man can have a nobler title."

"When Mr. Childs acquired the *Public Ledger* in 1864, he made a distinction in the management of his business which too many overlook, although it is fundamental. 'Meanness,' said he, 'is not necessary to success in business, but economy is.' As early as 1867 Mr. Childs had acquired a reputation as 'a just and liberal employer, and a kind-hearted, charitable man,' and had been made an honorary member of 'The Philadelphia Typographical Society.'"

It is not necessary to success in business that a man should indulge in "sharp" practices. But even if it were necessary, still it would not follow that it is worth while. We cannot afford to do or say a mean thing. There are higher satisfactions than the mere getting of money; and riches cannot compensate a man for the consciousness of having lived a dishonorable and selfish life.

LXII.

OPINIONS IN BRIEF.

RANDOLPH CHURCHILL.
GEORGE HOADLY.
C. VAN COTT.
DANIEL BUTTERFIELD.
HENRY CLEWS.
H. R. HOPKINS.

A GOOD DIGESTION.

WORDS FROM AN ENGLISH PEER.

LORD RANDOLPH CHURCHILL, of London,

writes:—

IN reply to your letter I would suggest that a good digestion is the essential quality for the "all-around development of a human being." I know no other.

RANDOLPH CHURCHILL.

FAITH, TRUTH, HEALTH.

HE MUST HAVE A WIFE.

GENERAL DANIEL BUTTERFIELD, of New York,

writes:—

FAITH, truth, and health. A sound constitution, a good disposition, an even temper, a clear and trained intellect, a fair physique, good breeding, and an honest nature. A true and loving wife may not be given as a quality, but may as an essential.

DANIEL BUTTERFIELD.

HEROISM TOUCHED WITH INTELLECT.

EX-GOVERNOR GEORGE HOADLY, of Ohio,

categorically replies:—

COURAGE.

2. Truth, which is courage applied to affairs, falsehood being the result of cowardice.

3. Imagination in the highest sense of the term, meaning thereby power to enter into the feelings of others and to sympathize with them.

4. Unselfishness.

5. Tact, which is unselfishness in manners.

GEORGE HOADLY.

VIRTUES OF THE BUSINESS MAN.

MR. HENRY CLEWS,

the New York banker, writes:—

INTELLECT, perfect health, strict integrity, sobriety, courage, patience, unselfishness, sincerity, industry, perseverance, and determination, with good judgment and firm religious principles as a guide. All these are essential qualities in the development of a perfect man.

The man having such qualifications will of necessity possess a disposition to "do unto others as he would be done by," which is the best outward and visible sign of a perfect man.

HENRY CLEWS.

HAS NOT MET HIM.

POSTMASTER CORNELIUS VAN COTT, of New York,

writes:—

NEVER having met a perfect man, and having grave doubts as to whether (with one notable exception) such a being has ever existed or could exist, and being consequently without the data which would be essential to enable me to formulate the qualities necessary to develop an individual of our fallen race to the point of absolute perfection, it will be quite impossible for me to contribute anything of value to the symposium which you propose to hold. I have no doubt, however, that others, who have been blessed with more fortunate experience, or are gifted with more faith in the possibilities of the future, will be able to supply a sufficiency of ideas on this interesting subject; and in the meantime should my pessimistic views be changed through encountering a faultless mortal, I shall not fail to follow the injunction of the Psalmist and "mark the perfect man."

C. VAN COTT.

THE COMING MAN.

HENRY REED HOPKINS, M.D.,

Professor of Hygiene, University of Buffalo, N. Y., writes:—

THE man whose ancestors endowed him with an efficient body, soul, and spirit, and with the capacity of attaining a knowledge of the same, whose potentialities of body, soul, and spirit have been developed and realized to the uttermost, both for performance and for transmission to posterity.

HENRY REED HOPKINS.

MOTTOES:—

AIDS TO SELF-CULTURE.

To suffer woes which hope thinks infinite;
To forgive wrongs darker than the death of night;
  To defy power which seems omnipotent;
To love and bear; to hope till hope creates
From its own wreck the thing it contemplates;
  Neither to change, to falter, nor repent.
This, like thy glory, Titan, is to be
Good, great, and joyous, beautiful and free;
This is alone life, joy, empire, and victory.

Shelley.

There are two veils of language, hid beneath
Whose sheltering folds we dare to be ourselves,
And not that other half which nods and smiles
And babbles in our name; the one is Prayer,
Lending its licensed freedom to the tongue
That tells our sorrows and our sins to Heaven;
The other, Verse, that throws its spangled web
Around our naked speech and makes it bold.

O. W. Holmes.

Even the moral world its nobility boasts—vulgar natures
Reckon by that which they *do;* noble, by that which they *are.*

Schiller.

O yet we trust that, somehow, good
  Will be the final goal of ill.

Alfred Tennyson.

Oh, live and love worthily, bear and be bold!

Robert Browning.

LXIII.

FROM A WOMAN ANTHROPOLOGIST.

MME. CLÉMENCE ROYER,

PARIS, FRANCE,

Naturalist, Anthropologist, Member of the Anthropological Society of France.

Eng'd from Photos. expressly for "Ideals of Life." Copyright 1892 by E. B. Treat.

CURIOSITY FOR TRUTH.

AWAKEN SENTIMENTS OF JUSTICE.

MME. CLEMENCE ROYER, of Paris,

member of the Ethnological Society, the Société d'Anthropologie, author of "Origin of Man and Society" and many valuable scientific memoirs, sends a most instructive paper. Following is a translation:—

AS to the attributes of perfect manhood, the human being, like all contingent and conditioned beings, is only susceptible of relative perfection. The most perfect is he who best realizes his conditions of life and of happiness in time, the good and the medium where he is called to live and there contributes the most efficaciously to the triumph of his race. The hunter of elephants of the quaternary epoch, armed with his hammer of chipped flint, the wandering shepherd of the polished stone age, could be as perfect as can be to-day, each in his professional rôle—a mechanic, an artist, a professor, a politician, or the most refined man in the world.

My ideal is the man who seeks truth and whose will is always conformed to his reason, enlightened by science.

The best type, from a purely æsthetic point of view, is the one of the Mediterranean branch of the white race, which embraces also the Greeks and the indigenous populations of Asia Minor, those of Italy, of the south of France, of Spain, and of the north of Africa. From the

mental point of view, the product of the crossing of the dark Mediterranean man with the blonde woman of the north of the white race is superior to all other races, and it may be that the product of the crossing are also called to realize the most beautiful physical type of the future.

The French ideal of scientific culture is just now that which best prepares a man to live well. This is the reason why at present his middle level is elevating itself and his superior level is becoming lower.

You ask what organs, systems, or parts of the body, features of the face, or convolutions of the brain ought to be increased, and what reduced, to render man more god-like and less brute-like. Being ignorant absolutely, what are the organs, systems, or parts of the body of a god, the features of his face, and the constitution of his brain? I confess my incompetence regarding this part of the question. As to the resemblances of man with the brute, which are identical in the most necessary conditions of his organic life, it is dangerous for him to try to escape them. In the government of himself he should always be inspired with the moral precept of Pascal, "In trying to be an angel, beware lest you become a beast." (*Qui veut faire l'ange fait le bête.*)

The cardinal points to be insisted upon for the all-around development of the coming man are, to know, to learn, and yet to learn more, and ever with greater and greater exactness, the laws that rule the world and man.

The points to be urged for the awakening of the higher intelligence of the young American are, to stimulate curiosity for the true and awaken the sentiment of the just.

The best counsel for the young man of to-day is to act in conformity with reason and justice, without caring about the *moutons de Panurge*, who proceed, like monkeys, by imitation.

The finest quality in human nature is intelligence and reason, which by truth leads to justice.

Clémence Royer

BIOGRAPHICAL DATA.

[CLÉMENCE AUGUSTE ROYER was born at Nantes, about the year 1830. Was educated in France; made her first appearance in literature in poems, published in the magazines; settled in Switzerland to devote herself to the study of natural science and philosophy. In 1859 she founded at Lausanne a course of lectures on logic for women, which was followed by a complete course on philosophy, and during this time she wrote a series of articles on political economy for the *Nouvel Économiste*. In 1860 she took part in the discussion opened by the Vaudois government on the theory of taxation, sharing the prize with Proudhon. In 1861 she published "Ce que doit être une Eglise Nationale dans une République," and in 1862 the translation of Darwin's "l'Origine des Especes." Mme. Royer has also published a philosophical novel, "Les Jumeaux d'Hellas," in 1862; "Origine de l'Homme et des Sociétés," in 1869; "Les Rites Funéraires aux Epoques Prehistoriques," in 1876; and several pamphlets on "La Fondation d'un Collège International Rationaliste," on "l'Avenir de Turin," and "Le Percement de l'Isthme Américain." Mme. Royer has taken part in the free course of instruction organized at Paris, and has contributed to various periodicals.]

MOTTOES:—

AIDS TO SELF-CULTURE.

That *but for this* our souls were free,
That *but for that* our lives were blest,
That in some season yet to be
Our cares will leave us time to rest.

O. W. Holmes.

Man is man, and master of his fate.

Alfred Tennyson.

Let a man contend to the uttermost
For his life's set prize, be it what it will!

Robert Browning.

Life's a vast sea
That does its mighty errand without fail,
Panting in unchanged strength though waves are changing.

George Eliot.

Genius is divine,
Genius is true:
Man becomes that which he worships.

Mary Morgan (Gowan Lea).

When our thoughts are born,
Though they be good and humble, one should mind
How they are reared, or some will go astray
And shame their mother.

Jean Ingelow.

O Nature, gracious mother of us all,
Within thy bosom myriad secrets lie,
Which thou surrenderest to the patient eye
That seeks and waits.

Margaret J. Preston.

LXIV.

ETHICAL AND SCIENTIFIC CULTURE.

MRS. HARRIET P. SPOFFORD,

NEWBURYPORT, MASS.,

Author and Poet.

GAIL HAMILTON,

WASHINGTON, D. C.

ABSOLUTE UNSELFISHNESS.

CARDINAL VIRTUES.

MRS. HARRIET P. SPOFFORD

writes the following from Newburyport, Mass. :—

AS you kindly invite me to answer your questions, I will do so as briefly as possible. What are the best forms of culture? The scientific and the ethical, advancing equally the intellectual and the moral nature; those leading to the penetration of the secrets of the universe and those leading to the establishment of the brotherhood of man. What qualities are necessary for the higher development of the young man? Purity, temperance, truth, courage; or, in two words, absolute unselfishness.

Very cordially,

Harriet P. Spofford

SUMMARY.

TRUTH.

COURAGE.

TEMPERANCE.

PURITY.

BIOGRAPHICAL DATA.

[HARRIET PRESCOTT SPOFFORD, the daughter of Joseph N. Prescott, was born in Calais, Maine, April 3, 1835. She was educated in Newburyport, Mass., and at the Pinkerton Academy, Derry, N. H., where she graduated at seventeen. She began to write at an early age and contributed both prose and poetry to periodicals. Her published books are: "Sir Rohan's Ghost," 1859; "The Amber Gods, and Other Stories," 1863; "Azarian," 1864; "New England Legends," 1871; "The Thief in the Night," 1872; "Art Decoration Applied to Furniture," 1881; "Marquis of Carabas," 1882; "Poems," 1882; "Hester Stanley at St. Mark's," 1883; "The Servant-Girl Question," 1884; and "Ballads About Authors," 1888. In 1865 Miss Prescott married Mr. Richard S. Spofford, of Boston.]

EXTRACTS FROM HER WRITINGS.

The whole fabric of society is thus one of interwoven dependence; if the employed cannot be independent of the employer, neither can the employer be independent of the employed: each owes the other also a duty in the complete fulfilment of the tacit contract between them; so that on the whole it is exactly as honorable to be a good servant as to be a good master.

Selfishness is not a matter of intention, but of human nature, and impatience with awkward ignorance and wilfulness and imprudence is something that requires an hourly and momentary check upon thoughts and feelings and words.

Good housekeeping lies at the root of all the real ease and satisfaction in existence.

The first great prescription for all our woes . . . is nothing else than reasonableness.

Be good and know your business, and you will be happy.

Pride, after all, seems to be the chief barrier between us and bliss in most things.

NOT FEELING ANTHROPOLOGICAL.

GAIL HAMILTON,

in a charming and extremely diminutive note, writes from Washington:—

I AM flattered by your kind invitation, but I have nothing anthropological or ethical to say that would be at all worthy of your anthropological and ethical scientific committee.

With many thanks, respectfully yours,

Gail Hamilton

MAXIMS FROM GAIL HAMILTON.

To find fault is not necessarily to be wise.

One should count the cost before going to war, and if he cannot stand the strain, let him not draw the sword.

If the cultivation of faculties is the crucial test, many a man will be in evil case as compared with his dog.

Kindness to animals is, like every other good thing, its own reward.

FROM "WOMAN'S WRONGS."

We must take things as they are, bending them always towards the right.

MOTTOES:—

AIDS TO SELF-CULTURE.

A sacred burden is this life ye bear:
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.

Frances Anne Kemble.

Rugged strength and radiant beauty—
These were one in Nature's plan;
Humble toil and heavenward duty—
These will form the perfect man.

Sarah J. Hale.

Honor to those whose words or deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low.

H. W. Longfellow.

One kindly deed may turn
The fountain of thy soul
To love's sweet day-star.

O. W. Holmes.

Progress is
The law of life: man is not Man as yet.

Robert Browning.

Grace, Beauty, and Caprice
Build this golden portal;*
Graceful women, chosen men
Dazzle every mortal.

R. W. Emerson.

* Manners.

LXV.

THE AMERICAN GIRL.

MRS. E. S. MEAD,

South Hadley, Mass.,

President of Mt. Holyoke Seminary and College.

THE AMERICAN GIRL.

MORE HEIGHT AND DEPTH WANTED.

MRS. E. S. MEAD,

President of the Mt. Holyoke Seminary and College, kindly responds to our inquiries as follows:—

THE American girl needs physical, intellectual, spiritual, and moral training. The conditions of American life demand of woman the noblest and most roundabout development.

2. The Christian college is, in my mind, best adapted to attain it.

3. The American girl of to-day lacks high culture, that expresses itself in refined manners, that is deferential to age and superiority. She lacks the dignity that comes from a depth of character developed by the experiences of solitude.

The world is too much within her mind.

4. The American girl must study to know herself, and the great minds of her own and other ages. She must gain self-control, and the power of "ordered thought." A full college course, requiring the closest application of mind, with consecration to the highest ideal in human character—the one perfect standard—will develop these desirable qualities.

E. S. Mead.

APPREHENSION OF WOMAN.

MISS EDITH THOMAS,

the gifted poet, sends us the following:—

LEASE allow me to say (making use of that universal and unlimited complaisance shown by men to women): It would seem invidious to select from the multitude of varying excellencies any one type as the "ideal man"; but Hamlet's rhapsody might not unfitly be quoted: "What a piece of work is man! How noble in reason! How infinite in faculties! . . . In apprehension [particularly with regard to the qualities of women] how like a god!"

Very sincerely yours,

EDITH THOMAS.

EXTRACT FROM "DEW OF PARNASSUS."

BY MISS THOMAS.

How shall we know when he comes for whom are those garments of bay?
How single him forth from the many that pass and repass on their way?
Easily may we discern him and beckon him forth from the throng;
Ye shall surely know him by this,—he hath slept on the mountain of song.
. . . . . .
Know by the dew on his raiment, his forehead, and clustering hair;
Dew of the night on Parnassus he for a token shall wear.

LXVI.

WORK FOR GOD AND HOME AND NATIVE LAND.

FRANCES E. WILLARD,

CHICAGO, ILL.,

Lecturer, Philanthropist, and President of the National Woman's Christian Temperance Union.

Eng'd from Photo. expressly for "Ideals of Life." Copyright 1892 by E. B. Treat.

Yours for Home Protection.
Frances E. Willard

SELF-SURRENDER AND FAITH.

A CHRISTIAN WOMAN.

MISS FRANCES E. WILLARD,

the eminent philanthropist, writes:—

I AM not a scientist, and can only answer from my point of view. It is my sincere opinion that the most advanced forms of culture are based upon Christianity. I believe the following to be the best working hypothesis of culture: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Spirit, soul, and body are best conserved, built up, amplified, magnified, glorified through the power of an indwelling Christ dependent upon self-surrender and faith. As nature abhors a vacuum, so the Spirit of God, by a law as unerring as that of gravitation, enters the heart that makes room for Him, and permeates it to the degree that room is made; and it is impossible to have "an all-around development" for the coming young man or the coming young woman outside the concept that the body is the temple of the Holy Spirit, the most sacred altar the world has known, from which the Shekinah should shed its radiance of love and light and life on all around.

Yours for Home Protection.
Frances Willard.

BIOGRAPHICAL DATA.

[Frances Elizabeth Willard was born in Churchville, N. Y., September 28, 1839. She graduated at a college in Evanston, Ill.; became Professor of Natural Science there in 1862, and was principal of Genesee Wesleyan Seminary in 1866. She studied in Paris, travelled, and in 1871 was Professor of Æsthetics in Northwestern University, and dean of the Woman's College, where she developed her system of self-government, which has been adopted by other educators. Since 1874 Miss Willard has identified herself with the Woman's Christian Temperance Union. She has contributed largely to the press and magazines, and has written many pamphlets. Among her published books are "Woman and Temperance," 1883; "How to Win," 1886; "Woman in the Pulpit," 1888; and "Glimpses of Fifty Years," 1889.]

EXTRACTS FROM HER WORKS.

HOME MAKES THE MAN.

Happy the man that women trust and little children praise! Emerson says: "There is more kindness than is ever spoken; the whole world is bathed in an atmosphere of love like a fine ether." I saw that sentence in my youth, and have believed it always. There is more tenderness unuttered than there is wrath; and it seems to me a gracious thing that we speak out our hearts concerning one whom we honor and believe in, while he can hear our friendly voices before death's finger has forever stopped the ears of those who are bound to him by ties of kindred and home's holy love. It was said by a French soldier whose well-nigh fatal wound near the heart was being probed after the battle of Waterloo: "Surgeon, if you go much deeper you'll find the emperor." I believe that if every normal heart of man were probed, its deepest, sweetest, and most cherished earthly image would be its home. Yet he who wrote home's sweetest song ne'er had one of his own. Gail Hamilton says: "I love women, I adore them," but makes

amends by declaring in the next breath, "There's nothing so splendid as a splendid man." I take it that without controversy she meant a married man, for all the world knows that on the principle of the "survival of the fittest" it must look to such to illustrate its loftiest ideal of womanhood. All women think that if all men were but like some married men that they could name, the tedious question, "Is life worth living?" would never have been raised. For these men have a gentle strength, a brotherly considerateness, a homelikeness of face and voice and manner quite unmistakable, and no one can be like them save as he bends his head to pass through the flower-wreathed gateway of what he needs as much as any woman ever did—"a home of his own." I undertake, in opposition to the commonly received opinion, to declare that the dearest and most disinterested lovers of home upon this earth are men. A thousand motives, prejudices, and conventionalities hedge women into homes, but men, with all the world to choose from, choose the home. It is the most redeeming fact in their long and somewhat varied annals, and predicts as nothing else can their ultimate perfectibility! To judge man in the home at his just valuation, we have but to compare him with his fellows in the camp, the ship, the pinery, the dram-shop. That is, we have but to estimate the dignity and value of the normal over the abnormal, the complete as against the fractional. Nor does it matter whether his home be a "dug-out" in Dakota or a brownstone front in Boston. The man with the one woman that he loves, and who loves him, standing in the relation of undoubted equal and true yoke-fellow to all his plans and toil, with happy children at his knee, and an unselfish purpose in his soul, is as far removed from his self-centred, squandering, dissatisfied brethren as is the lighthouse keeper from the shipwrecked crew.

Almost every one has inspiration and purpose, but the difference in the light shed from these two flames brought down from heaven

is in different persons like that between a firefly and a star. One sparkles for a moment in the darkness, but guides nowhere, because its chief characteristic is its intermittence; the other lends the illumination of its mild, unchanging light to every eye that is lifted to behold it. So will it be in the age of brotherhood that shall kill out this age of gold; unhampered by the everlasting grind of necessities that we have in common with the brute creation, the steady, shining star of a purpose great as the soul and sacred as immortality shall light up every life of man.

FROM "HOW TO WIN."

Keep to your specialty.

As iron filings fall into line around a magnet, so make your opportunities cluster close about your magic gift.

Understand this first, last, and always: *The world wants the best thing.*

Self-culture is never base; it is often noble, but it can never be the noblest aim of all.

I would not undervalue the culture of the intellect, but would exalt the culture of the heart.

No greater good can come to the manhood of the world than is prophesied in the increasing community of thought and works between it and the world's womanhood.

The ideal man is a "Brother of Girls," as the choice Arab proverb phrases it.

We write our own hieroglyphics on our own faces as plainly as ever etchings are traced by artists.

Be true to the dream of your youth. Hold fast to the highest ideals that flash upon your vision in hours of exaltation.

A sound mind cannot exist except in a sound body.

Repetition is the only basis of perfection.

Time is the stuff that life is made of; the crucible of character, the arena of achievement, and woe to those who fritter it away.

Achievement, which is growth's condition, ought to be the bread of life to us, the tireless inspiration of each full day of honest toil.

EXTRACTS FROM MISS WILLARD'S ESTIMATE OF JOHN B. GOUGH.

He had all weapons at command; but argument, pathos, wit, and mimicry were the four elements which, entering almost equally into every speech I ever heard from him, made Mr. Gough the most completely equipped and many-sided orator of his time. Others have equalled him in any one of these gifts of persuasion; a few, possibly, have excelled him in each, but none approach his rank as a combination of all the elements of power in public speech. More than any one else he kept his audience on the *qui vive*. We never knew what to expect next, his antitheses were so startling, his transitions as an actor so abrupt. "From grave to gay, from lively to severe" he ranged, "all things by turns, and nothing long."

His voice was in complete harmony with the make-up I have described. It sounded the whole diapason of human joy and sorrow; at one breath it thundered, and the next was soft and cooing as a dove; now it was rich with laughter, then deluged with tears; now hot with hate, then balmy with tenderness; now vibrant with command or sibilant with scorn, then full of coaxing and caress. The voice was the man's completest instrument and exponent; he was its perfect master, and hence with it could master all who heard. . . .

I remember he told how, years before, he had, in speaking, brought down his hand with so much force upon a marble-topped table as to break a finger-bone, but was so intent upon his subject that he never knew it until the address was ended. . . .

How little I dreamed of approaching the great orator that night. The distance between us seemed like an abyss; and so, while others in no wise entitled to do so intruded upon him in his weariness, I went home through the mud and darkness, a loyal but silent worshipper at his shrine, saying to myself: "It is the sublimest thing in all the world to lift humanity to nobler levels through the gift of speech, but to women the world does not permit such blessedness." How little did I dream that in the unfolding of God's great fairy story entitled "Life," twenty years should elapse before that chief leader of the world's greatest reform would say of the Women's Christian Temperance Union with its two hundred women speakers in the field, "Your society is doing more to advance the cause of temperance than all other agencies combined."

LXVII.

ALL IN THREE WORDS.

MRS. JOHN SHERWOOD,

NEW YORK,

Author and Society Leader.

AMERICAN CULTURE

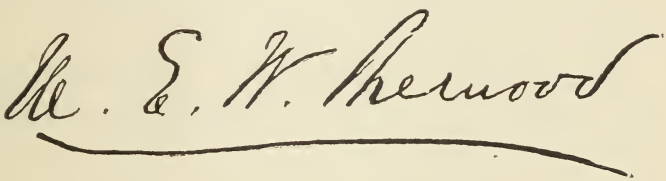
SUMMED UP IN THREE WORDS.

MRS. JOHN SHERWOOD,

one of the most prominent social leaders of New York, being asked to give her opinion in three words, writes as follows:—

WHAT three qualities had young Americans best cultivate?

Modesty, moderation, and politeness.



BIOGRAPHICAL DATA.

[M. E. SHERWOOD, born in Keene, N. H., daughter of James Wilson, Member of Congress for New Hampshire, married John Sherwood, a lawyer of New York City. She is well known as a society leader, and has devoted special attention to literary and artistic pursuits. She has given very successful readings in New York, London, Paris, and other centres, and contributed widely to periodicals. She is author of "Sarcasm of Destiny," 1877; "Home Amusements," 1881; "Amenities of Home," 1881; "A Transplanted Rose," 1882; "Manners and Social Usages," 1884.]

WISDOM FROM WOMEN.

FROM "MANNERS AND SOCIAL USAGES."

(By Mrs. John Sherwood.)

Certain immutable principles remain common to all elegant people who assume to gather society about them, and who wish to enter its portals; the absent-minded scholar from his library should not ignore them, the fresh young farmer from the country feels and recognizes their importance. If we are to live together in unity we must make society a pleasant thing, we must obey certain formal rules, and these rules must conform to the fashion of the period.

If a man have already the grace of high culture, he should seek to add to it the knowledge of social laws, which will render him an agreeable person to be met in society.

A young man is "bad society" who is indifferent to those older than himself, who neglects to acknowledge invitations, who sits while a lady stands, who goes to a ball and does not speak to his host, who is selfish, who is notoriously immoral and careless of his good name, and who throws discredit on his father and mother by showing his ill-breeding.

Men have a right to be exclusive as to their acquaintances, of course; but at a lady's table, or in her parlor, they should never openly show distaste for each other's society before her.

The fact remains that the best-bred and most truly aristocratic people do not find it necessary to hurt any one's feelings.

Punctuality in keeping all engagements is a feature of a well-bred character, in society as well as in business, and it cannot be too thoroughly insisted upon.

LXVIII.

A CHRISTIAN GENTLEMAN.

GRACE GREENWOOD,

New York City,

Author, Poet, Editor.

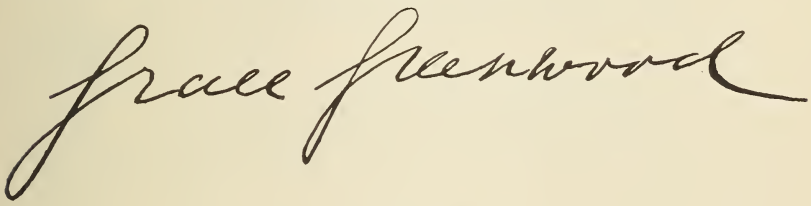
GENTLENESS AND INTEGRITY.

GRACE GREENWOOD'S IDEA.

WHAT qualities are necessary for the all-around development or the higher development of the coming young man?

Gentleness and integrity. I hope the "coming young man" may be a gentleman of the highest and bravest Christian type, that though his development be "all-around" his moral principles may be "on the square."

Start him with a good mother, let her impress into him a reverence for all good women, and he will be all right when he comes. May I be here to see.



BIOGRAPHICAL DATA.

[SARA JANE CLARKE LIPPINCOTT (GRACE GREENWOOD) was born in Pompey, N. Y., September 23, 1823. In 1842 she went with her father to Pennsylvania, and in 1853 married Leander K. Lippincott. She began to write at an early age, and has been connected with many of the leading newspapers and periodicals, both as a contributor and as editor. Mrs. Lippincott's best known poem is "Ariadne," and among her other works are: "Greenwood Leaves," 1850; "Haps and Mishaps of a Tour in Europe," 1854; "History for Children," 1858; "New Life in New Lands," 1873.]

MOTTOES:—

AIDS TO SELF-CULTURE.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

Bailey.

I slept and dreamed that life was beauty,
I woke and found that life was duty.
Toil on, my heart, courageously,
And thou shalt find thy dream to be
A noonday light and truth to thee.

Ellen Sturgis Hooper.

Who waits until the wind shall silent keep,
Will never find the ready hour to sow;
Who watcheth clouds will have no time to reap.

Helen Hunt Jackson.

Lord of all life below, above,
Whose light is truth, whose warmth is love.

O. W. Holmes.

Duty be mine to tread in that high sphere
Where love from duty ne'er disports.

Robert Browning.

Only two virtues exist. Oh, would they were ever united!
Ever the good with the great, ever the great with the good!

Schiller.

'Tis good-will makes intelligence.

Emerson.

LXIX.

AN ALL-AROUND DEVELOPMENT WANTED.

AGNES REPPLIER,

BOSTON,

Author and Critic.

THE CLASSICS WOULD BE AN ADVANTAGE.

INTELLECTUALLY HE HAS FAR TO GO, AND ÆSTHETICALLY HE HAS YET TO MAKE A BEGINNING.

MISS AGNES REPPLIER,

sends the following:—

IN answer to the four questions you submit to me, I would say:

1. That the American youth can bear further development in every field you indicate. Intellectually, he has still far to go, and æsthetically, he has yet to make a beginning.

2. That a thorough and loving study of the neglected classics in college would be of great advantage.

3. That reverence, honesty, and distinction of characters are the qualities that seem to me most lacking.

4. That to obtain these qualities the American youth might read fewer newspapers and better books; might think less of making money, and more of an honorable and untainted name; and might believe in the value and beauty of many things which he does not wholly understand.

Agnes Repplier

WISDOM FROM WOMEN.

AGNES REPPLIER.

Books, we say, are our dearest friends, and so, with true friendly acuteness, we are prompt to discover their faults, and take great credit in our ingenuity.

The child who has ever cried over any great historic tragedy is richer for the experience.

Hunger is a perfectly legitimate and very valuable incentive to industry.

GRACE H. DODGE.

Keep account of what you spend, and realize that it is as important to save pennies as dollars, for shortly the cents will become a dollar, if care is taken.

Let our dress be suitable for the occasion and for ourselves.

Respect and perfect confidence are at the root of all true love.

A new life started out in any sort of deceit cannot be a happy one.

Work, if possible, with system, planning out duties as far as possible with method, and try and have regular days for regular duties.

Put your heart into your work.

Thrift means making the most of one's money, and never spending it unnecessarily.

We must respect ourselves and make others respect us.

Work, if possible, with system, planning out duties as far as possible with method, and try and have regular days for regular duties.

LITA ANGELICA RICE.

Be honorable.

Life is a happiness to you,
You love the beautiful and true.
To all you meet you kindness give;
That's why 'tis happiness to live.

Never slam a door. It means either ill-temper or ill-breeding.

LXX.

A HIGHER PLANE OF CIVILIZATION.

BLANCHE WILLIS HOWARD,

STUTTGART, GERMANY,

Author and Poet.

THE MAN OF THE ELECTRIC MORROW.

GREATNESS OF LOVE DOES NOT INCREASE IN RATIO OF GROWTH OF MODERN CONVENIENCES AND INVENTIONS.

BLANCHE WILLIS HOWARD

sends us this delightful communication from Stuttgart, Germany:—

THE coming man will have some difficulty in overtaking the man who is gone. Greatness of soul does not increase in direct ratio to the growth of modern conveniences and inventions. Plato, Socrates, and Marcus Aurelius had no telephone and never travelled in a Pullman car, yet the calm heights which their feet trod tower white through the ages.

There is small danger that the youth of the electric morrow will err from dreaminess and inaction. He will not be apt to neglect his immediate material interests for the pure joys of contemplation.

But when he shall have perceived that he is, inevitably and for all time, his brother's keeper, he will have made a long stride towards a higher plane of civilization, and may hope to eventually attain that perfect psychic equipoise, that faultless adjustment to his surroundings, which will enable him to justly balance his brother's rights against his own; to love and respect his brother while respecting and loving himself; to have a cheerful faith in both, doing his own work ardently, yet moved by generous sympathy for his brother's scheme; to realize that exclusively com-

mercial as exclusively professional ends dwarf the spirit; to revere what is noble wherever manifested, and without distinction of time, race, place, creed, color, or sex; to comprehend the stranger; to pardon—as Voltaire says—the virtues of his enemies; or, still better, to lose, in his large and pitiful humanity, all prejudice, hatreds, and other limitations imposed on us to-day by our ignorance, until no man is to him a foreigner, none an enemy.

Magnanimity is surely the final meaning of culture.

Blanche Willis Howard

SUMMARY.

GREATNESS OF SOUL.
PSYCHIC EQUIPOISE.
ADJUSTMENT TO SURROUNDINGS.
REVERE WHAT IS NOBLE.
WORK ARDENTLY.
MAN HIS BROTHER'S KEEPER.
GENEROUS SYMPATHY.
MAGNANIMITY.
LARGE HUMANITY.

BIOGRAPHICAL DATA.

[BLANCHE WILLIS HOWARD was born in Bangor, Maine, July 21, 1847. For several years she has lived in Stuttgart, Germany, where she married a German baron. Her books are "One Summer," 1875; "One Year Abroad," 1877; "Aunt Serena," 1880; "Queen," 1882; and others.]

LXXI.

FROM THE AUTHOR OF

THE PURITAN PAGAN.

MRS. VAN RENSSELAER CRUGER (JULIEN GORDON),

NEW YORK,

Novelist, Miscellaneous Writer, Society Leader.

PERFECTION OF THE BODY.

JULIEN GORDON COMPLIMENTS ELEGANCE AND A DISTINGUISHED BEARING.

Following is the contribution:—

THINK the young American peculiarly deficient in elegance, grace, and *discipline of the body.*

I presume military exercises and training and athletics are conducive to a fine and distinguished bearing. The society of critical, refined women is also important to men—women who resent "slouchiness" in a man's attitude towards them as much as they would insolence.

Truly yours,

Julien Gordon

SUMMARY.

MILITARY DRILL.
ATHLETICS.
DISTINGUISHED BEARING.

ELEGANCE.
GRACE.

BIOGRAPHICAL DATA.

[Julien Gordon (Mrs. S. Van Rensselaer Cruger, *née* Storrow) is a grand-niece of Washington Irving, and a resident of New York City. She was born in Paris, France, where she was educated; since her marriage she has travelled extensively in Europe, and is an accomplished linguist. She has published five novels: "A Diplomat's Diary," "A Successful Man," "Mademoiselle Résèda," "Vampires," and "A Puritan Pagan," besides contributing sketches and essays to various periodicals.]

EXTRACTS FROM HER WRITINGS.

The American, and I allude only to the male, is lamentably untidy—I hesitate to say unclean, but I do not hesitate to assert, and to assert it vehemently, that the first clause is true of our men of all classes, stations, vocations, and degrees of wealth. Its evidences parade themselves in our palaces, where a lack of means cannot exculpate. In fact, cleanliness, neatness, and money have nothing whatever to do with each other. . . . Animals can teach men important lessons in self-respect. An American lady, residing in London a part of each year, when asked suddenly what especial superiority she found in the British over her own people, replied, naïvely: "Oh, their men are so clean!" The thrust was as unconscious as it was unstudied. It were well for our men to accept it as such. Take one of our morning trains and ferries, carrying an average American crowd to the city of a morning. Here we have a fairly representative variety of types and of classes, and a sorry enough spectacle it is which presents itself to our view, even at this early hour. Spotted clothes, unbrushed shoulders, frowsy hair, and frayed shirt-cuffs are not uncommon. When this herd returns at five o'clock, after the struggle of the day, we will draw the veil. If I meet a man in the late afternoon, with uncertain finger-nails, depressed collar, and soiled cravat, and

he laboriously explains to me that he takes his cold-water bath every morning at six and a sea-dip upon his return to his country-home before his late dinner, I refuse to be impressed. His assurances carry no conviction, even though I do not for an instant doubt their veracity. I do not care to be informed that he was clean early and will be clean anon. His present aspect is none the less revolting. I desire him to be clean now, while I am in the way with him, and not poison my day with his present forlorn performance. . . . The average American shuffles with his feet. His head is sunk and held low between his shoulders. His arms are carried like the grocer-boy's, busy in his conscientious delivery of the brown-paper parcel. If he bow to you, he will either give you a grin and an imperceptible nod, or shove his head-gear back and forth on his head without dignity. Nothing less impressive and distinguished can be imagined than an American's salute. There has been a good deal of righteous wrath covering the ill-concealed pin-pricks of a foolish jealousy in the tirades of our countrymen against the American woman's predilection for foreign lovers and husbands. Pray remember, my indignant gentlemen, that feminine creatures are always allured by externals. The male bird found it out long ago, if you did not. Nor have I always discovered it a certain assurance of mental brilliancy and moral rectitude that the poor body should be neglected. This, however, is the prevalent opinion, and it seems hard to persuade our countrymen that it is an error. . . . It may be said that our women, on the whole, are extremely clean in their persons, their clothes, and their houses. They are even dainty. Probably no establishments are more scrupulously well kept, and this under that peculiar restriction as to a proper number of domestics, which remains a tradition even in our upper classes, and which so greatly increases the difficulties of housekeeping. This is a digression. If the American woman be a martinet in the ordering

of her home and so careful in the matter of her costume, is it not a lack of respect for her fastidiousness that her husband, father, and brother should, as they must do, so constantly shock her delicacy? There is a much-abused creature going about in our streets and drawing-rooms, hooted, jeered at, made the laughing-stock of the club and the scapegoat of the theatre, a harmless, mild creature enough as to retaliation—possibly because he is so perfectly self-satisfied—the dude. Now the dude has done for us a great deal more than we deserve, for all the abuse that is heaped on his good-humored defencelessness. The dude has helped to institute out-of-door life among us, which is excellent, and over and beyond this the dude keeps himself clean.

LXXII.

THEORY AND PRACTICE.

MISS MARIETTA KIES,

SOUTH HADLEY, MASS.,

Professor of Philosophy in Mt. Holyoke College.

MISS ROSE ELIZABETH CLEVELAND,

WASHINGTON, D. C.

THE CONSERVATIVE IDEAL.

MISS MARIETTA KIES,

Professor of Philosophy in Mt. Holyoke Seminary and College, writes :—

WHAT are the attributes of perfect manhood?

The highest character is infinitely reflected self-activity. These forms—the true, the beautiful, and the good—will bring the individual into union with his fellow-men through all eternity, and make him a participator in the divine-human work of civilization and culture, and the perfecting of man in the image of God.

What is your ideal?

A completely developed intellect, and a completely developed will.

What are the best types?

Each type, as individual or nation, should work faithfully after his kind.

What is the best ideal of culture?

To unite insight with moral will.

What qualities of mind, heart, energy, or character should be cultivated or what repressed for the higher development of man?

The seven mortal sins should be repressed: lust, gluttony, avarice, sloth, anger, envy, and pride; and the opposite virtues cultivated.

What organs, systems, or parts of the body, features of

the face, or convolutions of the brain ought to be increased, and what reduced, to render man more godlike and less brutelike?

The mind is a unit. The attention should be directed to the quantity and quality of the thought, and the convolutions of the brain and features of the face will develop correctly.

What are the cardinal points to be insisted upon for the all-around development of the coming man?

None are better than the cardinal virtues of the ancients: temperance, prudence, justice, fortitude; add to these the celestial virtues, faith, hope, charity.

What points are to be urged for the awakening of the higher intelligence of the young American?

That America has this problem: How to secure to all classes the opportunity to develop in freedom—religious freedom, political freedom, and industrial freedom.

What is the best counsel for the young man of to-day?

Not slothful in business; fervent in spirit; serving the Lord.

What is the finest quality in human nature?

Charity—love to mankind.

Yours very sincerely,

Marietta Kies.

WORK.

THE MATTER SIMPLIFIED.

MISS ROSE E. CLEVELAND

writes us from Florence, Italy:—

IN reply to your note requesting a contribution to your "symposium" in the cause of anthropological and ethical science, "in from twelve to two hundred words," I beg to reply in one, by which I consider the ground of both questions to be covered, and that one word—WORK!

Hoping my monosyllabic rejoinder may be properly interpreted and applied by those whom it may concern, I remain,

Yours very truly,

Rose Elizabeth Cleveland.

MOTTOES:—

AIDS TO SELF-CULTURE.

Work is the holiest thing in earth or heaven;
To lift from souls the sorrow and the curse,
This dear employment must to us be given
While there is want in God's great universe.

Lucy Larcom.

Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars;
And with their mild persistence urge man's search
To vaster issues.

George Eliot.

Whoso lives the holiest life
Is fittest for to die.

Margaret J. Preston.

While Valor's haughty champions wait
Till all their scars are shown,
Love walks unchallenged through the gate
To sit beside the throne.

O. W. Holmes.

When the fight begins with himself,
A man's worth something.

Robert Browning.

Nature never stands still, nor souls either; they ever go up or go down.

Julia C. R. Dorr.

LXXIII.

GET BEYOND SELF.

MRS. J. C. CROLY (JENNIE JUNE),

NEW YORK,

Author, Founder of Sorosis Society of New York, Editor "Demorest's Mirror of Fashions," the "Home-Maker."

DEPEND ON YOUR OWN RESOURCES.

VIEWS OF JENNIE JUNE.

MRS. J. C. CROLY,

Editor of the *Home-maker*, writes:—

THE attributes of perfect manhood are: health, truth, loyalty, self-control, harmony of mental and physical forces.

The best types are English and American; I put English first because there is more Saxon energy in the English; otherwise I should place the American first.

Knowledge, understanding, refinement, make a good combination.

Truth, courage, honor, sympathy, gentleness should be cultivated—selfishness, deception, and appropriation repressed.

The best man is the all-around man; his best power that of holding his lower nature in subordination to his higher.

Teach the young man cultivation of what he does not like. The best way to develop him is to help him to the acquisition of the power to get beyond himself into the consideration of his duties to the family, the community, and the race.

The best counsel to him is: Depend upon your own resources.

The finest quality in the world is justice.

Sincerely yours,

(Mrs.) J. C. Croly (Jennie June)

SUMMARY.

Truth.

Knowledge.

Understanding.

Get Beyond Self
to Conception of Family,
Community, Race.

Courage.
Power.
Self-control.
Subordinate Lower
to Higher Self.
Cultivate What You do not Like.
Depend on Your Own Resources.

Health.

Justice.
Loyalty.
Refinement.
Sympathy.
Gentleness.

BIOGRAPHICAL DATA.

[Jane Cunningham Croly (Jenny June) was born in Market Harborough, England, December 19, 1831. She was educated in England and New York; came to this country at the age of ten; married Mr. Croly in 1857, and in 1860 became editor of *Demorest's Quarterly Mirror of Fashion*. Mrs. Croly has been editorially connected with many of the leading New York journals; she invented the system of duplicate correspondence, and founded the Sorosis Club. She has published "Talks on Women's Topics," 1869; "For Better or Worse," 1875; a "Cookery Book for Young Housekeepers," "Knitters and Crochet," and "Letters and Monograms," 1885–6. She is at present editor of the *Home-Maker*.]

LIVE MAXIMS BY FAMOUS WOMEN.

JULIA WARD HOWE.

FROM "WORDS FOR THE HOUR."

Finite is human help—many words are a hindrance.

Blessed is he who takes comfort in seed-time and harvest, setting the warfare of life to the hymn of the seasons.

Honor all women.

FROM "MODERN SOCIETY."

No gift can make rich those who are poor in wisdom.

Every honest heart, every thinking mind, has its value in the community to which it belongs.

Pile luxury as high as you will, health is better.

Money can help people to education, by paying for the support of those who can give it.

MARY V. TERHUNE (MARION HARLAND).

FROM "EVE'S DAUGHTERS."

I would have our boys pure and modest, our girls brave.

Content is best taught to average human beings by making them as happy as season and circumstance will permit.

The way to learn *how* to work is to work.

It is a duty to eat, and to eat nourishing food.

Drill thoughts and nerves into patient attention to the work of one hour, resolutely waiving off the ever invading shadow of the next.

Hold imagination in check, and compel yourself, while you work, to think only of the business in hand, the appointed tale of bricks for the day.

Make the best of the Present.

There is a natural gravitation of work, which is power, into strong and *able* hands.

Youth is emphatically the time for acquisition, for the "learning how."

ELIZABETH CADY STANTON.

FROM "HISTORY OF WOMAN SUFFRAGE."

Modesty and good taste are questions of latitude and education; the more people know, the more their ideas are expanded, by travel, experience, and observation, the less easily they are shocked. The narrowness and bigotry of women are the result of their circumscribed sphere of thought and action.

We can do much by years of preparation and education of ourselves. . . . You cannot rely on the word of a man who is, or has been, the victim of an overpowering appetite. . . . We must raise the standard of temperance in all things. . . . Let us endeavor to make labor honorable to all. . . . Remember idleness is the parent of vice; and there is no surer way to banish vice from our land, than to see that the young just coming on the stage of life are wisely and fully employed.

LXXIV.

ETHICAL AND SPIRITUAL.

ELIZABETH STUART PHELPS WARD,

BOSTON, MASS.,

Author and Philanthropist.

MORALITY AND RELIGION.

ETHICAL AND SPIRITUAL QUALITIES.

MRS. ELIZABETH STUART PHELPS WARD,

author of "The Gates Ajar," writes:—

WHAT are the most advanced forms of culture?

Those which are consecrated to the highest ethical ends.

What qualities are essential for the higher development of the coming young man?

The spiritual qualities.

Elizabeth Stuart Phelps Ward

EXTRACTS FROM HER WORKS.

FROM "THE GATES AJAR."

We must learn to bear and to work, before we can spare strength to dream.

It really did me good to begin the day with a hearty laugh.

We are most selfishly blinded by our own griefs.

A happy home is the happiest thing in the world.

This life is a great school-house.

[ELIZABETH STUART PHELPS WARD was born in Andover, Mass., August 13, 1844. She began to write for the press at a very early age, and is much interested in the advancement of women. Among her publications are "Ellen's Idol," 1864; "The Gates Ajar," 1868; "Hedged In," 1870; "The Silent Partner," 1870; "Poetic Studies," 1875; "Old Maid's Paradise," 1879; "Beyond the Gates," 1883; "The Gates Between," 1887; and "Jack the Fisherman."]

MOTTOES:—

AIDS TO SELF-CULTURE.

Have hope, though clouds environ round
And gladness hides her face in scorn,
Put off the shadow from thy brow—
No night but hath its morn.

Have faith where'er thy bark is driven—
The calms disport the tempest's mirth.
Know this, God rules the hosts of heaven,
The inhabitants of earth.

Have love. Not love alone for one,
But man as man, thy brothers all,
And scatter like the circling sun
Thy charities on all. *Schiller.*

Let Reason first her office ply—
Esteem and Admiration high,
And mental, moral Sympathy.
Arthur Hugh Clough.

Shall it be, then, unavailing,
All this toil for human culture
Through the cloud-rack dark and trailing?
H. W. Longfellow.

The heart must be all right, then thoughts will come like good children crying "here we are." *Goethe.*

There are some things you must enjoy alone or with a perfectly sympathetic nature. *Blanche Willis Howard.*

Kindness is wisdom. *Bailey.*

HUMAN PERFECTION.

HOW TO MAKE A BETTER MAN.—GENERAL SUMMARY.

(By the Editor.)

Setting aside the spirit and the estate, or what remains after death, man consists of body and mind; the ideal being a sound mind in a sound body, or, to speak in more modern phrase, a vivacious mind in a vigorous body, or a live brain in a live body. These parts may be studied separately.

We begin with the physical structure. To attain excellence we must perfect the body in all its functions—the better man must have better muscles and better vessels, finer nerves, and finer skin and gland tissue.

These are the four sides of the man physical, and by these he is built up, as it were, four square.

NUTRITIVE PERFECTION.—THE SIDE OF GROWTH.

The first thing to do if we are to make a better man is to obtain a good foundation, and this lies in health and foremost in digestion, circulation, and respiration. A good stomach is the corner-stone. The quality essential to the perfect man is a good digestion. "I know no other," writes one of our eminent contributors. Poor teeth and stomachs and good dentists and doctors are bad foundations for a country's greatness. First of all, the new man must be vigorous. "A sound constitution," "a vigorous body," "a well-organized body," "a physician's model," "the nutritive functions vigorous," are some of the terms by which the coming man

is described. His height is five feet ten inches, his weight a hundred and sixty pounds. Simple diet, open air, right eating, sleeping, breathing, bathing, exercising, with stimulants held in reserve, are the means by which this foundation is to be laid, by which the sturdy, healthy, hardy, vigorous human root and trunk is to be reared or grown. Man the plant is first. Not the wicked but the good should flourish as a green bay-tree. "Without health we can do but little."

PERFECTION OF MUSCLE.—THE SIDE OF ACTION.

Training for health, vigor, growth, a sound constitution, is one thing; training for strength, swiftness, and agility, for aggressiveness, antagonism, "struggle and triumph," increased physical power and "manly animalism" is another. For the first, right eating, sleeping, breathing, exercising, bathing suffice; for the other we require regular exercises, athletes, gymnastics—physical training; in other words, well-developed muscles. The better man will have better arms and legs, and, as one contributor has told us, those exercises which develop the arms do not develop the lower limbs. And from another we learn that it is the flexors of the arms and the extensors of the legs that require attention—that is, the upper limbs must be more supple and agile, the lower stauncher, sturdier, stiffer, and straighter.

PLASTIC PERFECTION.—THE EFFUSIVE OR SYMPATHETIC SIDE.

If the statues of Hercules, Mars, Mercury, Vulcan, Neptune, etc., present us with types of physical strength and vigor, we may look to those of Venus and Apollo as types of beauty. The physically fine man and the physically lovely woman—that is, the human being beautiful in the flesh—is as attractive to-day as ever in the world's history, though to-day the ideal must be less formal, more

refined, more mobile, more nervous than that of the past. Beauty of person means more than beauty of body. Beauty of face is higher still, while refinement, grace, elegance, cleanliness carry one very far in the path of this lower and outer perfection. The handsomer type, we are told, would result by marriage of the dark man of the south with the blonde woman of the north. For beauty, hair must be abundant on the head and face. Natural selection might correct any tendency to baldness. Beauty of voice and movement counts more than beauty of person; ignoble voice and mean facial expression are to be corrected. High foreheads are noble, and smaller, more regular, more delicate faces and smaller hands and feet are desirable.

PETFECTION OF NERVE.—THE SENSITIVE SIDE.

The crown and flower of the human organism is undoubtedly the nervous system. The better man must have better nerve and a better cerebral cortex. The nervous temperament should predominate; he should have "a good brain," a perfect brain and spinal cord, a plastic cortex. The profile will be more vertical, the facial angle wider; the senses being educated in connection with fine muscular movements will bring about increased complexity of brain strands. By cultivating the power of observation the senses will grow more acute. Sensitivity is a high quality, and is found best developed in the cultivated classes. Manual training, kindergarten, object study, nature study, and scientific training generally, tend to develop favorably the nervous system. Sensitivity is not nervous excitability or nervous irritability—a fault of organism which Americans are told they must guard against.

Periods of brain and nerve rest are essential—by rest meaning not idleness but change.

TABULAR SUMMARY.

PERFECTION OF BODY.

PERFECTION OF NERVE.

THE SENSITIVE SIDE.

Brain and spinal cord free from defect.
Multiplicity and complexity of brain strands.
Vertical profile.
Increased facial angle.
Plasticity of cerebral cortex.
Acute senses.
Nervous temperament predominating.
No morbid nervous excitability.
Nerves and brain must have rest.
Educate senses in connection with fine muscular movements.

PERFECTION OF MUSCLE.

THE SIDE OF ACTION.

Exercise.
Physical power.
Physical training.
Athletics.
The athletic movement.
Manly animalism.
Muscular energy.
Strength, swiftness, agility.
Well-developed muscles.
Better development of the flexors of the arm and the extensors of the legs.

NUTRITIVE PERFECTION.

THE SIDE OF GROWTH.

Height, 5 ft. 10 in.; weight, 160 lbs.
A well-organized body.
Health of the organs.
Physical health, vigor.
A good physique.
Vigorous constitution.
Good digestion, circulation, and respiration.
Hygienic training.
Simple diet.
Open air.
A physician's model.
A good digestion.
Right eating, breathing, sleeping, exercising, bathing.
Stimulants held in reserve.
Obey the laws of health.

PLASTIC PERFECTION.

THE EFFUSIVE OR SYMPATHETIC SIDE.

Beauty of body.
Beauty of person.
Cleanliness, refinement.
Grace, elegance.
Beauty of face.
Beauty of voice.
Beauty of movement.
Features, hands, and feet smaller.
Forehead larger, higher, and more prominent.
Hair abundant.
Most beautiful type by Southern brunette united to Northern blonde.
Ignoble voice and mean facial expression react on the inner faculties.

THE IDEAL SIDE.

RIGHT SEEING.—TRAINING OF THE INTELLECT.

Upon no one subject have the contributors to this book laid more stress than upon having *an ideal.* While the business of life lies upon the surface of the earth, we must never for a day lose sight of the heaven above us. "A man must have something outside, above, and beyond himself," says Lowell.

The highest conceptions known to man may be variously grouped. The religious ideals, God, Christ, and the Divine Spirit, are mentioned in many places through the work. The philosophic ideals, goodness, power, truth, beauty, love, are referred to continually. The scientific ideals, nature, humanity, and art, are frequently mentioned. We are told to believe in the reality of these ideals, to see the value and beauty of these higher things, that our desire should be to rise to them and to lift up others that they also may breathe the pure atmosphere. As ideals incarnate, types, exemplars, or models, we have first the sacred types, God and Christ, while the secular types held up to us are Plato, Socrates, and Marcus Aurelius. William of Orange, Lincoln, Washington, Moltke, and Darwin were strong men. Tennyson and Meissonier were most consummate artists. This ideal, the living for a purpose or end, is the word of counsel oftenest given. If a man build a house, he draws first a plan; if he sail, he is bound for a port; if he run, his eye is on the goal; if he journey, it is to some place; if he fight, it is for a cause. Life is a battle, a journey, a voyage, a race, and a structure, and each life ought to have its end, aim, plan, goal, purpose, or object. Every one should have a goal or calling; every one should have a specialty, a field to cultivate; every one may ameliorate his condition and achieve some good end.

Spirituality, or the development of the spiritual powers, though of the highest importance, is in our age most rare; yet it is imperative that all should have religion, and the words faith, piety, sanctity point to the path by which it is to be obtained. Within this holy of holies insight is better than intellect, and intuition is better than syllogisms. The "Imitation of Christ" is the manual for devout minds, as the "Divine Comedy" of Dante is for those who have "a scorn of all that is low and mean."

Great space is given throughout the book to *truth* in some one of its forms. As a virtue, it is recommended under the name of sincerity, truthfulness, good-faith, truth-speaking; while in the higher sense it is spoken of as a thirst, an undying curiosity, a love, and a penetrating power. We are told to love truth, to thirst for it, to penetrate the secrets of the universe, to carry out the true and eliminate the false.

Intelligence as treated here is of that high order. Precisely as there is found decorative art and high art in the world, so there exists in the world of mind an average intelligence and a superior intelligence. What we need is mind of higher order. We are told to open our eyes, to see things in their exact aspect; that keen understanding and a bright mind and mental alertness are desirable. Sight or clear-sightedness is the *summum bonum*, for goodness itself is but a higher order of intelligence.

The word *intellect* occurs, of course, many times. We must not only see clear but we must think straight. Attention is insisted on; we must observe, reflect, etc. We must drill the mind to be strong, quick, and tenacious. Intellectual operations must be aggressive, rapid, and far-reaching. A whole course of mental discipline is expressed in the words observe, reason, imagine, write.

Sagacity is one of the two or three great powers of the world; that is to say, wisdom and judgment, good sense and common

sense are excellent things. No investments pay better. The maxim "Cultivate common sense" is good for all times, places, races, and creeds. Without a sound judgment we do more hurt than good.

Nevertheless, without *enthusiasm* we can do nothing, for it is the fire and the steam of life. If we cannot live without light, neither can we grow without heat. Sweetness and light are good. Strength and fire are also good, and nothing is better than fire.

Serenity of mind is highly praised. Serenity is an ancient ideal, activity a modern; the two are united in the phrase of Goethe, "tranquil activity," or, as one of our contributors has shown, upon the firm basis of a life's aim or purpose the greatest nobility of mind and feeling may take place. Happy is the man, in any case, who stands upon the calm heights.

The word *knowledge* forms a suitable head for a well-defined group of observations. Scientific training, classical training, manual training, and linguistic accomplishment each have their advocates. Wide reading is one way to acquire knowledge, observation of the course of nature another. Self-knowledge is excellent, and a knowledge of men and women most useful, while to go wide and deep into the philosophy and history of man is the prerogative of the few.

That the mind should be unshackled, that we should accept both the old and the new, and seek ever a broader culture, is maintained by all.

Several have referred to *creative genius* or the constructive faculty. A machine is a practical invention, a scheme of the universe, theoretical; a picture, a sonata, a statue, an æsthetic invention, a poem may be fanciful or idyllic—all these forms of invention, construction, creation, rise in the coördinating centres of the brain. That the man of the future will be a greater inventor, constructor, and creator than the man of the past is a high probability.

The following is a summary of the ideal, spiritual, or intellectual side.

Ideals. High ideal. High thought. An ideal. Desire for higher things. Desire to rise with others to the ideal. Enthusiasm for great, noble, and high. Cultivation of an ideal.

Reality of ideals. Exalted views. Lofty and pure aims. Value and beauty of higher things. Love of nature, art, letters. Seek the things of the mind. Seek the things that make the past or distant predominate over the senses and the present.

All men should have an ideal. An unquenchable desire to rise ever higher. Strive to lift up others to the pure and wholesome atmosphere of the ideal. Strengthen and confirm all desire for higher things. Inculcate in the young a higher ideal, a love for truth, beauty, and right. A higher condition of society must be sought.

Purpose. The goal. A goal or calling. Noble purpose. Earnest purpose. Golden purpose. Clear purpose. An aim in life. Simplicity of aim. Have a specialty. Cultivate the field, however small, of which you are master. Have an ideal for life-work creditable to self and of benefit to the world. We can all ameliorate our condition and achieve some good end.

Spirituality. Religion. Sanctity. Piety. Faith. Adoration. Spiritual power. Spiritual possession.

Seek the Divine Spirit. The soul or spirit should recognize kinship with the Divine Spirit. Truth or faith absolutely necessary. Faith in the divine order of things.

Insight, not intellect. Intuition, not syllogisms

Accept a religion; it shuts up the open questions and the problems you cannot solve.

The spiritual and devout mind will find pleasure in reading "The Imitation."

Truth. Sincerity. Good faith. Truthfulness. Truth-speaking. Thirst for truth. Curiosity for truth. Carry out the true,

eliminate the false. Love the truth for truth's sake. Speak the truth, not of hearsay but of experience.

Thirst for progress. Penetrate the secrets of the universe.

From assumption of the validity of natural law work upward to higher principles.

Increase the investigation of the forces of nature.

A clear-seeing, unbiased intellect whose one thirst is for truth. Learn with ever-increasing ardor and with greater accuracy the laws that govern the universe and man.

Intelligence. Superior intelligence. Clear-sightedness. Clear brain. Mental alertness. Open your eyes. Keen understanding. Bright mind. Psychic equipoise. Faultless adjustment to surroundings. Get beyond self to the conception of the race. Intelligent forethought. Sacrificing near to distant. Ability to perceive things and to see through things. See things under their exact aspect. Broad views of the interest of humanity and willingness to conform to them. Goodness is but a high order of intelligence.

Intellect. Intellectual development. Intellectual seriousness. Attention. Intellectual mobility. Intellectual power. Intellectual comprehension.

Power of thought. Trained intellect. Intellectual activity. Philosophic intellect. Observe, reflect.

Rational faculties quick, strong, and tenacious. Proper opinions. Reason. Rational faculties in command.

Individual reason. Rationality strong, requiring reasons for opinions and conduct. Intellectual operations aggressive, rapid, and far-reaching.

Reason enlightened by science. A well-developed, active, judiciously stored brain.

Intellectual training. Observe, reason, imagine, write.

Habit of observing well. Observe the phenomena of nature.

The greatest happiness is obtainable from intellectual activity.

Wisdom and Judgment. Good sense. Common sense. Good judgment. Sound judgment. Wise consideration of circumstances. Caution. Know your limits. Surety of tact.

A sagacious reason. "Wisest, truest."

Cultivate common sense. Wisdom from reading; wisdom from experience.

Profound self-examination necessary. Acceptance of the necessities of life. Equanimity about the future. Submission to the law.

Fervor. Enthusiasm for great, good, and high. Fire of genius. Capacity for admiration, without rambling to ecstasy. Ardent enthusiasm, yet without surpassing the normal line. Imaginative enthusiasm. Wit and humor. The enthusiasm of the preacher. The faculty that can fuse and transform, endowing even dulness with novelty and splendor.

Serenity. Serenity of mind. Calmness. Peace of mind. Tranquillity of spirit. Tranquillity of mind. Serenity that suppresses dangerous instincts of words and actions. "The calm heights that their feet trod tower white through the ages."

Knowledge. Education. Reading. Foreign languages. Only best authors. Go wide and deep into history and philosophy of man. Know something of everything and everything of something. Try to understand the universe. Learn with more and more exactness the laws that govern the universe and man. Scientific training. Classical training. Self-knowledge. Knowledge of real things and of actual relations with men and women. Pay deliberate attention to pictures, books, plants, animals, and scenery. Study nature and physical science. Train by observation in connection with finer muscular movements. Read lives of great men. Acquire knowledge of the earth and man in broad philosophical outlines.

Freedom of Mind. Liberality of mind. Mental pliability. Be open to conviction. Intellectual mobility. Understand the needs of your time. Catholicity. Honest opinion. Understand the convictions of others. Danger of conventions and superstitions. Accept things both new and old, if true. Seek broad culture. Have knowledge of and sympathy with all aspects of life and the universe. Emancipation of the imagination. Freedom from prejudice and dogmas. Appreciate the old but advance the new. Courage of opinion.

Constructive Genius. Constructive imagination. Men of invention opposed to men of detail. Pleasures of creative activity. Theoretical invention. Practical invention. The horse runs; the fish swims; the bird flies; man creates. Brain organized to conceive and to will.

THE PRACTICAL SIDE.

TRAINING OF THE HAND AND THE CHARACTER.—RIGHT LIVING.

To the man of the happy future obedience to the laws of morality ought to be as instinctive as the acts of breathing and digestion; but while the evils of life remain with us, exhibiting themselves daily in so flagrant a form, we must practise and perpetually practise, like one learning the piano. Some day simple morality will be a matter of course. In the meantime, while we practise let us not always play our rights in the major key and our duties in the minor, nor reverse these keys when we sound the rights and duties of our neighbors. Let us compose exercises on finer keys and in clearer harmony.

Wise living in the coming man will be a habit. For the present we must practise the virtues.

"Labor is the law of life." "Work ardently." "Find your happiness in work." "There is pleasure in creative power." These and many others are the aphorisms by which we are in-

cited to a life of usefulness. Money and work are both practical ideals, but it is urged that it is to the latter, not the former, that our eyes should be turned. In this view our pleasure should not lie in receiving a sum of money, but in the production of a useful and beautiful object. Following is the complete summary of opinion on the practical side.

Morality. Moral power. Good citizenship. Duty. Right. Strict honesty. Obedience to the rule of right. Moral health. Character. Moral training. Conscience. Good conscience. Morality. Love of right. Moral earnestness. Ethical considerations. Simple morality should be a matter of course. Adhere to right. Moral strength. Conscientiousness. Clear conscience. Strict integrity. Reserve of moral force. Noble character. Moral discrimination. Moral training. Be honest. An honest nature. Sense of responsibility in life. Conscience is liege to nature. Live up to conviction of life's obligations. Be developed all around, but have your moral principle on the square. Increased earnestness of character. See that your purpose is based upon ethical considerations.

Wise Living. Temperance. Sensuous mastery. Pleasure of self-denial. Self-simplification. Avoid extremes. Banish lusts. Learn how to live as well as how to make money. Wise living should be a habit. Avoid both luxury and ascetic abstinence. Live in the open air. Tobacco, alcohol, tea, and coffee should be regarded as reserves for emergency and not as daily necessities. Inculcate in the young a high ideal, simple manners, more thought for the general weal.

Work. Material development necessary. Coöperation rather than competition—be a worker in practical affairs. A maximum of work should be the aim. Labor is the law of life. Industry. Find happiness in work. Have no exaggerated greed for wealth. Scorn money-worship and money-service. There is

pleasure in creative power. Practical and useful occupations are honorable. Mechanical, manual, and domestic labors are honorable. Independence. Love of work. Think less of money. Work ardently. Idleness is a reversion toward barbarism. Isolation and idleness put one out of harmony both with nature and art. Fear not the toil of hand and brain. Labor is the synonym of morality. Practical ability is desirable for all. The ready man must be able to drive a nail and tie a bundle. Profit by what you have; create what you have not. Work is better than wealth. Amass no fortune beyond personal needs. Utilization of the forces of nature desirable.

THE ENERGETIC SIDE.

RIGHT ACTING.—TRAINING OF THE WILL.

The greatest thing in the material world is force. Energy is a quality natural to the races of the Occident, and the coming man will not be without it. Courage, which is the chief energetic virtue, is a synonym for manliness. Development of all the powers to the culminating point of action is the best education, efficiency for self and others the best motto.

While Force or Energy is the soldier, Will or Control is the general. In all systems of ethics self-control holds the highest place; the lower self must be submissive to the higher. And the figure of the horse and the rider is as good to-day as it has ever been. Of the hundred manly virtues that the general must possess, none are more important than courage, determination, and perseverance.

Force is the soldier, Control is the general, Self-respect is the king. A distinguished bearing is desirable, a proper egoism is necessary. Modesty and dignity and the power of repose are all royal qualities; not less are magnanimity, high-mindedness, and honor.

Following is a summary of qualities on the energetic side.

Force, Energy. Cultivate energy. Increase your energies. Enterprise. Daring. Ambition. Heroism. Ability. Power. Power within our limits. Activity. The greatest activity. Honest striving. Bring all your powers to bear. Courage. Manly courage. Animal courage. Freedom. Force. Bravest, strongest. Efficiency for self and others. Great action. Contribute to the triumph of the race. Wholesome form of animality. Manly sort of animalism from dealing with the elements (boating, camping, etc.). Military discipline advantageous. Seek strength and perseverance in the development of strength.

Will, Control. Powerful will. Cool head. Highly disciplined will. Power of mind over defects. No compromise with base instincts. Steadfastness. Ability to bear disappointment. Training of the will. Individual will. Repress evil tendencies. Concentration. Firmness. Power of acting from principle. Self-reliance. Carry out intuitions of higher moments. Acquire self-control in suppressing anger, resentment, hatred, greed, and sensuality. Suppress undue egoism. Even temper. Be masterful. Persevering. Endurance. Forbearance. Courage. Determination. Patience. Cultivate sometimes what you do not like. Subordinate lower to higher self. Make will conform to reason. Be strong of purpose. Obtain control over the emotional forces, both noble and common. Have power to act from principle, whether for or against our interest. Hatred and anger should only appear in works of art as background to bright images of joy and beauty. Hold your own in the face of everything with a free soul. Teach the child how to will. Self-reliance. Self-reliant personality. Be not like dumb, driven cattle, but be heroes. Concentrate the attention and the energy toward the great goal.

Self-respect. Self-reverence. Self-effectuation. Proper assurance. Distinction of character. Honorable name. Distinguished

bearing. Modesty. Dignity. Proper egoism. Individuality. Insistence on rights of self and others. Have courage of opinions. Know the power of repose, the dignity of self-respect. Magnanimity. Self-possession. Patience and tranquillity. High-mindedness. Public spirit. Unpretentious, not arrogant. Have self-respect, not self-assertion; scorn what is mean and low.

THE SYMPATHETIC SIDE.

RIGHT FEELING.—TRAINING OF THE HEART.

There are four schools for the training of the heart and the sensibilities: home, society, art, and the world. More than one of the writers have insisted on the power of home influence. Home is the centre and fountain of all love, the hearth is the focus at which the sacred fire is kindled. Here is cultivated reverence, veneration, respect for the elders; affectionate warmth is displayed between husband and wife, and brothers and sisters; tenderness and kindness manifested toward the little ones. The home passions should be slow, strong, and tenacious; faithfulness is the home virtue, conjugal fidelity the law.

The social instinct is hardly less strong than the home and family instincts. The two combine and produce the most brilliant of all human flowers, good society. The virtues and accomplishments of the drawing-room—courtesy, gentleness, good-humor, good manners—will carry one very far in the path toward perfection. In the coming man we may hope that this perfection may be attained without devoting "all one's time to it," that courtesy, like morality, may be an ingrained habit. In the meantime practise.

Nothing is better for the forming of the coming man than attention to the beauty around him. A large proportion of our attention may be taken up by scenery, flowers, music, painting, sculpture, architecture. These are the lovely things of earth, and

we may bring our minds and bodies into harmony with them. A lovely mind in a lovely body is the culmination of a healthy mind in a healthy body.

The fire of love kindled at the family hearth spreads broader and brighter, till it may light up in our hearts the entire universe. Beyond our nearest home, beyond our friends, our neighbors, our acquaintances, stands our brother man; below him our brother animal, our sister plant, our mother earth; above are the stars and all divine things. Here is the field for the extension of our sympathies. Here are beings in which we may be interested. Humanity first, universal brotherhood; below it the world of creatures, above it the world of the divine.

> "Not one but a thousand lives are his
> Who carries the world in his sympathies."

Following is a summary of the sympathetic side.

Affections. A warm heart. A glad heart. A good heart. Home training. Early marriage. Constancy, love of one. Strong conjugal and paternal passions (affections). Conjugal fidelity. Emotional faculties slow, strong, and tenacious. We belong to our loved ones. Faithfulness. Love is the fulfilment of the law. Love is the noble emotion. Ability to love and to be loved. Whole-heartedness. Love men. Love children. Emotional or affective side can be more developed. Be pure, noble, and just to women. Acute sensibility desirable. Cultivate sensibility. Goodness of heart gives man his force and woman all her virtues. Without a warm heart one is sure to be selfish. Seek the father's counsel, the mother's love, the sister's affection, the brother's interest.

Manners. Politeness, gentleness, kindness. Kindliness. Modesty. Purity. Good manners. Good-breeding. Natural, gentle manners. Refined habits. Delicacy of feeling. Unwillingness

to crowd others. Modest in apparel. Courteous and kind. Sociability. Refinement in thought, feeling, and manner. Unselfishness. Pity. Gentleness. Be considerate. Be considerate to women. Propriety. Companionable habits. Social instincts. Good-will toward others. Spontaneous good-humor. Art of pleading with grace and taste. Pure social relations. Right relations with fellows. Generous disposition. Unselfishness.

Tastes. Æsthetic training. Study æsthetics in nature. Æsthetic sensibility. Higher tastes. Æsthetic mobility. Love of beauty. Taste that appreciates all beauty. Heart that loves all lovely things. Harmony between mind, heart, and taste. Train the æsthetic sensibility. Artistic sentiment. Chastity. Purity. Create pictures of love and joy. Be pure of heart. Love nature, love art. Cultivate the higher tastes and affections. Keen or subtle poetic or artistic sensibility. Best type of humanity found in sculpture and poetry of the Greeks. Read Wordsworth and Scott for poetic and æsthetic culture. Bring art into one's life. Bring æsthetic sentiment to embellish our actions. Put the force, fire, and good taste of the artist into the performance of our duties. Knowledge and virtue are poor and bare unless warmed and colored by beauty.

Sympathy. Benevolence. Kindness. Humanity. Disinterestedness. Altruism. Social development. Universal brotherhood. Cultivate sympathetic sensibilities. Contribute to universal happiness. Have high ideal of friendship. Sympathetic beneficence. Contribute to benefit mankind. Large sympathy. Abundant sympathy. Benevolence. Philanthropy. Be charitable to all men. Seek the general well-being. Justice. Equity. Help the world. Broaden your sympathies. Love country, family, community, race. Greatness of soul. Man is his brother's keeper. Generous sympathy. Large humanity. Companionship of pure-minded, wholesome men and women. Public spirit.

Be a progressive and reforming citizen. Devotion to the cause of human progress. The aim should be to make *all* men strong, wise, pure, and good. Penetrate the secret of the universe and establish the brotherhood of man. Pursue with fervor the good of others. Augment the general happiness; we breathe better in plenty of air. Seek training in benevolence, kindness, and humanity. Self-development and working for others are but one. Cultivate as a power the faculty of entering into the feelings of others.

LITERATURE.

BOOKS RECOMMENDED FOR CULTURE AND TRAINING.

I.

THE SPIRITUAL SIDE.

Classical and Literary.

Homer.
Æschylus.
Sophocles.
Aristophanes.
Plato.
Aristotle. Rhetoric, Ethics, Politics.
Plutarch's Lives.
Marcus Aurelius.
John Addington Symonds. Renaissance.
Taine. Philosophy of Art.
Taine. History of English Literature.
Botta. Handbook of Universal Literature.
The Hundred Greatest Men of History.

Scientific and Philosophic.

Collins. Epitome of Herbert Spencer.
Haeckel. Natural History of Creation.
Gegenbaur. Comparative Anatomy.
Landois. Physiology.
Bain. Mental and Moral Science.
Bain. Logic.
Hamilton. Metaphysics.

Spiritual and Ideal.

Sacred. Psalms, New Testament.

Devotional. The Imitation, St. Theresa.

Secular. Dante. The Purgatory and Paradise.

Goethe. Faust, Parts I. and II.

Shelley, Wordsworth, Scott, Tennyson, Schiller.

[The best novelists are Balzac, Geo. Sand, Walter Scott, Thackeray, George Eliot, Turgeneff, and Nathaniel Hawthorne.]

II.

THE PRACTICAL SIDE.

Manual Training.

Charles Henry Ham. Manual Training.

Woodward. Manual Training in Education.

Moral Training.

Noah Porter. Moral Science.

Gilman. Laws of Conduct.

Health.

Hunt. Principles of Hygiene.

Buckton. Health in the House.

Burdett. Helps to Health.

III.

THE ENERGETIC SIDE.

Gymnastics. Physical Education.

Maclaren. A System of Physical Education, Theoretical and Practical.

Athletics. Manly Training.

E. L. Anderson. How to Ride and School a Horse.

Maclaren. Training in Theory and Practice.

Pollock and Grove. Fencing, Boxing, Wrestling.

Shearman. Football and Athletics (Badminton Library).

Sport and Travel.

Freshfield. Mountaineering (Badminton Library).

Ball and Kennedy. Peaks, Passes, and Glaciers, 3 vols.

Turnor. Astra Castra. Adventures in the Atmosphere.

Mayer. Sport with the Rod and Gun in American Woods and Waters.

Inglis. Tent Life in Tiger Land.

IV.

THE SYMPATHETIC SIDE.

Social Training.

Mrs. John Sherwood. Social Usages.

Social Etiquette in New York.

Calvert. The Gentleman.

Æsthetic Culture.

Perry. Greek and Roman Sculpture.

Muntz. Life of Raphael.

Black. Life of Michael Angelo.

Heaton. Life of Leonardo da Vinci.

Eiterlein. Sonatas of Beethoven.

Soule's Photographs of Sculpture and Painting.

Philanthropy.

Shaftesbury. Life and Work, by Hodder.

William Lloyd Garrison. Story of his Life and Work, told by his children.

Brace. The Dangerous Classes of New York.

He that lays down precepts for governing our lives, and moderating our passions, obliges humanity not only in the present, but in all future generations.

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